G: T: S. p. 14.

A

COMMENTARIE

OR

EXPOSITION VPON THE FIRST Chapter of the Prophecy of AMOS, delivered in xxi. Sermons in the Pariſh Church of MEISEY HAMPTON *in the Dioceſſe of Glouceſter*,

7.3.55

BY

SEBASTIAN BENEFIELD DOCTOR of Divinity and fellow of Corpus Chriſti *College in Oxford.*

HEREVNTO IS ADDED A SERMON vpon 1. *Cor.* 9. 19. *wherein is touched the lawfull vſe of things indifferent.*

EPHES. 5. 16.

Redeeme the time, becauſe the daies are evill.

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IHESUS
Emman. Cantab.

TO THE RIGHT REVEREND FATHER IN GOD, AND MY VERY GOOD LORD, IOHN KING BY the Diuine prouidence *L. Bishop* of *London*, S. B. *wisheth all grace and happinesse.*

RIGHT REVEREND, AND HONOVRABLE,

I Haue adventured this second time to commend my poore laboures to your *Honourable* protection. My former were involued in a few paper leaues. In presenting them to your Lordship, I seemed not much vnlike the *Samian* Poet, *Chœrilus*, who presumed to offer to great ALEXANDER a few harsh verses. Your then favourable acceptance of that litle Sermõ, hath emboldned this larger volume to presse into your L. presence. It conteineth coũtry Sermons. They intend principally the reformation of mãners, in such, as desire *to liue a godly life in this present world.* This is the *mite*, which for this time I cast into Gods treasurie. If I haue done it with your *Honoures* good liking, I shall the lesse regard,

what bitter tongues shall say. Censurers I will not heed. I know whose liveries they walke in. It must be an admirable piece of worke, that shall haue *their* approbation. Against such I oppose a wall of brasse: *What I doe, I doe it only to discharge some little parte of that duty, which I owe vnto Gods people through my Ministery.* I may not longer detaine your Lordship. God Almighty so blesse your gouernement in his *Church* among vs, that the bounds of the *Gospell* of CHRIST may be enlarged, that *faithfull* Pastors may be comforted, that the enimies of *true religion* may be suppressed, that *the glory of God* in all may be advanced. *From my Study in* CORPVS CHRISTI COLLEGE *in* OXFORD, *July* 5. 1613.

YOVR HONOVRES

in all duty, and service,

to be commaunded,

SEBASTIAN BENEFIELD.

GENTLE READER,

THese sermons were provided for the Pulpit, not intended for the Presse. Yet, sith I liue in a prodigall age of the world, wherein too many with their vnprofitable, if not obscene, *Pamphlets*, doe runne [a] *to the Presse*, as a horse *to the battell*, and are entertained *with applause*; I haue the more willingly now published them to thy view. Thou wilt say: There is already great store of *Sermons* abroad; more, then we can well vse. I deny it not. Yet, to the fulnesse of this *Sea*, I adde more; and repent not. Is abundance a burden to thee? If thy soule may be fed with variety, as well *by the eie*, as *by the eare*, hast thou any reason to finde fault? But weake stomackes may surfet at the sight of too much. Let such, favour their eie-sight. They may easily looke of, and please themselues with their old choise. There is no reason, that their daintinesse should prejudice that profit, which others might reape from this abundance. Wee that are called to be *labourers* in the Lords harvest, must resolue with *the* LORD *of the Harvest*. His resolution was, [b] *I must worke the workes of him that sent me, while it is day: the night commeth, when no man can worke*. Our *day* is our life time; the only time for vs *to worke in*. If now, in this *our day time*, we will insteed of *working*, onely treasure vp knowledge in our hearts, as that horder in the [c] *Proverbs* did his *corne*, in his *storehouse*; or will wrap vp the gifts, wherewith God hath blessed vs, in wast papers, as the

[a] *Ad prelum tanquam prelium.*

[b] Ioh. 9. 4.

[c] Cap. 11. 26

[b] Luk. 19. 20. slothfull servant in the * *Gospell* did his *talent*, in a *napkin*; the *night* will come vpon vs, and we shall not *worke*. Suffer vs therefore, while it is our *day*, to *worke*. Our *worke* consisteth in the *preaching* of the *Gospell*. The *Gospell* is *preached* as well [d] by *writing*, as by *speaking*; as well by *pen*, as by *tongue*. The word *spoken* for the time is most piercing, but the letter *written* is of most continuance. I shall account it my happinesse, if I may doe good both waies. My place in that *worthy Foundation*, whereof I am an vnworthy member, wearing me out in the reading of HVMANITIE, now the fourteenth yeare, hath hindred mee from doing that good, I wished to haue done, the one way, by my *speaking*, by my *tongue*. If the other way, by my *writing*, by my *penne*, I may redeeme the time past, and by these my poore labours may doe some good, not only to * them, among whom I first *sowed this seed*, but also to other Congregations of my Country, I haue enough. If (*deare* CHRISTIAN) thou find in these my *Sermons* the same things iterated, marvaile not thereat; I haue my *Prophets* warrant for it. He in this first chapter repeateth the same things fiue times over. May not I after his ensample doe it once, or twise? I must professe vnto thee, (*good* CHRISTIAN) that my cheefe intent in this *Commentarie*, is *the destruction of sinne*. If to any of the *learned*, I seeme to haue failed of my purpose, my earnest desire is, that they will bee pleased to take the paines to amend it. The rest, who to this poore labour of mine shall afford their gra-

[b] Luk. 19. 20.

[d] *Ambo-verbū prædicant, hic quidem scripto, ille verò voce.* Clem. Alex. Stromat. lib. 1 interprete Gentiano Herveto p. 57 edit. Basil. in fol. An. 1556. & paulò pòst: *Prædicandi scientia est quodammodo Angelica, vtrovis modo iuvans, seu per manum, seu per linguam operetur.* There is not any thing PVBLIKELY NOTIFIED but wee may in that respect rightly and properly say it is PREACHED Luk. 8. 39. & 12. 3. Hooker Eccl. Polit. l. 5. § 18. pag. 28 *Moses and the Prophets, Christ and his Apostles were in their times all* PREACHERS *of Gods truth; some by* WORD, *some by* WRITING, *some by* BOTH. Hooker ibid. § 19. pag. 29. *The Apostles in* WRITING *are not untruely nor unfitly said to* PREACH. Hooker lib. 5. § 21. pag. 39. vide ibid. plura. *Evangelizo* MANV, & SCRIPTIONE, Rainold. de Rom. Eccles. Idololat. Præf. ad Com. Essex. pag. 7.

* *The inhabitants of* MEISBY HAMPTON, MARSTON, *and* DVNFIELD *in the Diocesse of* Gloucester.

gratious, and favourable good liking, I heartily entreat to help me with their godly prayers, that *this worke*, & whatsoever elſe of like kinde I ſhall hereafter attempt to publiſh to the cenſure of the world, may wholy redound to the glory of God, and good of his Church. Now the *God of peace, that brought againe from the dead our Lord* IESVS, *that great Shepheard of the ſheepe through the blood of the everlaſting covenant*, ſanctifie thee throughout, that enioying the peace of thy conſcience in this world, thou maiſt hereafter haue full fruition of that eternall peace of God in Heaven.

Thine vnfeinedly in the Lord, for thy good, S. B.

THE FIRST LECTVRE.

Amos chap. 1. ver. 1.

The words of Amos, *who was among the heardmen at* Tekoa, *which he saw vpon Israel, in the daies of* Vzziah *King of* Iuda *and in the daies of* Ieroboam *the sonne of* Ioash *King of Israel, two yeares before the earthquake.*

ONE of the *Pharisees* in the gospell, as if he were vnwilling to be ignorant in so weightie a matter, as is mans salvation, in a tempting manner asked *Christ* this question: *Master, what shall I do to inherit eternall life?* Our Saviour for answere put forth another question, and said, *what is written in the law, how readest thou?* Luk. 10. 26. Where we may note that the *law* is written for man to *read*, that so he may be instructed, what he is to doe in discharge of his duty towards God.

The rich man in Hell, prayed *Abraham*, that *Lazarus* might be sent vnto his fathers house, to testifie vnto his fiue brethren, lest they also should come into that place of torment. To whom *Abraham* answered, *They haue Moses and the Prophets, let them heare them*. Luk. 16. 29. The parable teacheth vs thus much, that vnlesse we delight in *hearing* the word preached, we shall never attaine to the meanes of escaping eternall torments. Two notable vses of the word of God, *Reading*, and *hearing*; They lead man as it were by the hand to the very

point of his felicity. For what more blessed then to possesse eternall life? Yet was the Pharisee taught, that by *reading of the law* life eternall might bee purchased. And is it not a blessed thing to be freed from Hell torments? Yet was the rich man told by *Abraham*, that his fiue brethren by *hearing of Moses and the Prophets*, might be saued.

[a] Deut. 8. 3.
[b] Mat. 4. 4. Luc. 4. 4.

It was a setled opinion of [a] old, though vttered in fulnes of time by our [b] Saviour, that *a man liveth not by bread only, but by every word, that proceedeth out of the mouth of God.* The truth of which is confirmed by the practise of Godly men in former ages. I wil not trouble you with many instances. Many and excellent were the revelations which God gaue vnto the Prophet *David*, yet notwithstanding all them, as himselfe witnesseth cap. 9. 2. he omitted not *the reading of the prophecy of Ieremie*. Much doubtlesse for the spirituall food of his own soule: yet for our ensample also, that we should be *conversant in the scriptures too*. It was a worthy commendation which *Luke* gaue the *Bereans*, Act. 17. 11. for that as soone as they had heard the word preached by *S. Paule*, they diligently conferred *the scriptures, to know whether it were so, or no*; and thereby confirmed themselues in the truth, which they had heard. This their zeale, and diligence, should stirre vs vp also, for the confirmation of our faith vpon the *hearing* of the word, *to search the scriptures*. That great heathen Lord, *Queene Candaces Eunuch*, as he was riding on the high way in his chariot, *did read the prophet Esay*, and the Lord of heauen had regard vnto him for it. Act. 8. 28. So *Daniel* by *reading*, the *Bereans*, and the *Eunuch* by *reading*, and *hearing of the word*, were spiritually fed, and nourished vnto everlasting life.

To these holy exercises both of *reading* & *hearing the scriptures*, the *scriptures* are full of exhortations, fit for all estates: for VNBELEVERS; that they would search the scriptures, because *in them they thinke to haue eternall life, and they do testifie of Christ*, Iohn. 5. 39. for BELEVERS; that besides other parts of their spirituall armour, they would take vnto thē the *sword of the spirit*, which is *the word of God*. Ephes. 6. 17. for YONGMEN;

that

that they would *rule themselues after the word of God*, and so *clense their waies*. Psal. 119. 9. for ALL MEN, that they woulde *meditate in the law of God day and night*. Psal. 1. 2.

Now, that the *scriptures*, the *sword of the Spirit*, the *word* and *law of God* might be much vsed to the dividing asunder of the soule and the spirit, of ioints and marrow, it was decreed in a[c] councell of *Nice*; that *no house should be without the holy Bible*: which [d] *S. Austen* also entended, saying: *Nec solum sufficeat, quod in Ecclesia divinas lectiones auditis, sed etiam in domibus vestris, aut ipsi legite, aut alios legentes requirite.* Let it not content you to heare the holy scriptures read vnto you in the church only: but in your houses also at home, either read them your selues, or cause other to read them. *Vtinam omnes faceremus quod scriptum est: scrutamini scripturas.* It is [e] *Origen* would to God we all did as it is written, *search the Scriptures*. *Chrysostome* [f] saith, *Comparate vobis biblia animarum pharmaca, seculares*: yea lay men get you *Bibles* for they are medicines of your soules. Whereof the godly and first christened Emperour *Constantine* was well perswaded, who therfore gaue a cõmandement that the *Bible* should be written out, and sent abroad into all the kingdomes, countries, and cities of his dominion. And what other might the perswasion of [h] king *Adelstane* here in England be, when he caused the *Bible* to bee translated into the English tongue, that all might read it?

The much *preaching* & often *reading* of Gods holy word in the congregations of this land in the daies of her, whom of late you loved, *Queene* ELIZABETH, haue set vp, & established her never dying praises. And is not God much to bee blessed for our good *Iosiah*, our most dread soveraigne, *King* IAMES? His heart is from aboue replenished with a religious zeale to

[c] *Nicæna Synodus decretis suis cauit ne quis è numero Christianorum sacris Bibliorum libris careret.* Cornel. Agrippa de Van. Scient. cap 100 De verbo Dei.

[d] *In capite Ieiunii. Sive de Tempore Serm. 35 Feria quarta post Dominicam in Quinquagesimæ.* Sic etiam autor Sermonum ad fratres in in Eremo. Serm. 56. *Non vobis debet sufficere, quod in Ecclesia lectiones divinas audiatis, sed in domibus, & in conviviis vestris, & quando dies breves sunt, etiam aliquibus horis in noctibus* LECTIONI *divinæ debetis insistere. Vt in horreo cordis vestri spiritale positis triticum comparare*, &c.

[e] Homil 2. Vpon Esai. [f] Homil 9 vpon the Epistle to the Colossians. [g] Euseb. de vita Constantini lib. 4 ca. 36. Theodorit Hist Eccles. lib. 1 cap. 18. [h] Iewel Replie Art 15. § 13. & § 18. & Babington vpon the Lords praier. pag. 95. *Before this, K. Alfrede began to translate the Psalter into English, &c.* Foxe in Martyrol. ad an 899. *ex Guliel. de Regib. Angl.*

free the passage of Gods most holy Gospell. His desire to haue God sincerely worshipped throughout this land, is made known by the good order he hath takē to set before you, & al other his liege people, *Gods word*, if possible, in greatest purity. Let God be with the workmē, I mean, the trāslators of the old and new testaments; [i] Let God be with them in their holy labours; and let the remembrance of our King for it, be like the composition of the perfume that is made by the art of the Apothecarie.

[i] *This sermon was preached in the yeare of our Lord 1605. Nov. 3. Since: the Translation is perfected and published; the exactest that ever this Land had.*

Hitherto (beloved) I haue by way of preface exhorted you to the *reading* and *hearing* of Gods word; and I doubt not of your obedience to it. Yet if any of you shal except against the *reading* of it for the hardnesse of the phrase, being of the *Eunuches* mind, Act. 8. 31. that you cannot vnderstande what you reade, except you haue a *guid*; let it be your comfort, that his Maiesty in giving his royal assent to those laudable Canons, & Constitutions Ecclesiastical, agreed vpon in the late [k] Synod at *London*, hath by the 45. & 46. canons, provided *guides* for you, *such*, as are soberly, and sincerely to divide the worde of truth to the glory of God, and the best edification of his people.

[k] *Begun at London. Anno Do. 1603.*

And now it being my lot to be sent vnto you, to you I bring an vnestimable pearle, the *word* of the Lord, which the Prophet *Amos* saw vpon *Israel*. In dividing it, I promise you in the words of Paul. 2. Cor. 12. 19. by the help of God, to *doe all things for your edifying*. Wherefore (beloved) giue eare I beseech you, with reverent regard and attention to the word of the Lord as it is written, *Amos*, 1. 1.

> *The words of* Amos, *who was among the heardmen at* Tekoa, *which hee saw vpon* Israel, *in the daies of* Vzziah *King of Iuda, and in the daies of* Ieroboam *the sonne of* Ioash *King of Israel, two yeares before the earthquake.*

This first verse we may call the title of this booke, or the preface vnto it. It yeeldeth to our considerations sundry circumstances.

1. The-

1 The Prophets name. *Amos*.
2 His former condition of life. *He was among the heardmen.*
3 The place of his vsual abode. *Tekoa.*
4 The matter or argument of his Prophecie, implied in these words. *The words which he saw vpon Israel.*
5 The time of his Prophecie. *In the daies of* Vzziah, *King of Iuda, and in the daies of* Ieroboam *the sonne of* Ioash *King of* Israel, *two yeares before the earthquake.*

Amos] *Epiphanius* in his booke of the liues and deathes of the Prophets, holdeth this *Amos* to be *Esays* father. To which opinion a learned and late Diuine [l] *Danæus* seemeth to giue his assent. But St *Hierome* is against it; and so are most interpreters; So also is *Drusius* in his sacred obseruations lib. 4. cap. 21. And worthily. For as much as the Hebrew writing of these two names, [m] the name of ESAYS father, and [n] this our *Prophets* name, is euidence and proofe sufficient, that they were not one, but two names: and consequently not one, but two men. Againe *Amos* the father of *Esay* is, by interpretation *fortis*, & [o] *robustus*, stout and valiant; but *Amos* our Prophet is [p] *Onustus*, a man burdened, and loaden; or [q] *auulsus*, one that is separated from others. These diuers interpretations of these two names, the name of *Esays* father, and this our Prophets name, is euidence and proofe sufficient, that they were not *one*, but *two* names, and consequently not *one*, but *two* men. Besides *Amos* our Prophet is in the ancient monuments of the *Hebrews* surnamed [r] a *stutterer*, *stammerer*, or *maffler* as *Drusius* noteth vpon my text. We find not any such surname giuen to *Esays* father. Therefore our *Amos*, is not *Amos* the father of *Esay*. From our Prophets name let vs come to his condition of life, and vocation, expressed by himselfe in these words. *VVho was among the heardmen.*

[l] Prolog. in 12. proph. min.

[m] אמוץ

[n] עמוס

[o] Hieronym. Nic. de Lyra.

[p] Hieron. ep. ad Paulin.

[q] Hier. Lyran

[r] Ψελλὸς, id est, balbus

There are two sorts of *heardmen*: the one is of such, as do vse the feat and trade of graziers, or are sheep-masters; such as haue vnder them in pay other *heardmen*, and *shepheards*. In this sense *Mesa King* of *Moab*. 2. King. 3. 4. is called a *heardman*,

or *shepheard*; and is registred to haue rendred to the King of Israel an hundred thousand lambs and an hundred thousand rammes, with the wool. The other sort of *heardmen*, is of such as are hired to keepe cattel, to see to their feeding, & safetie: such we properly call *heardmen*, or *shepheards*; and such a one was *Amos* our Prophet: witnes himselfe cap. 7. 14. *I was no Prophet, neither was I a Prophets sonne, but I was a heardman*, or *shepheard*. You see now his former condition of life, profession and vocation; see also the place where he liued.

[1] Lib de vit. Prophet.
[t] Apud Mercerum.

At *Tekoa*] this towne [1] *Epiphanius* ascribeth to the land of *Zabulon*: [t] *R. David* to the inheritance of the sonnes of *Aser*: but St *Hierome* (whom with the rest of the expositors of this booke, I choose to follow) placeth it in the tribe of *Iuda*, six miles southward from *Bethlehem*. *Adrichom* in his description of the holy land saith it is two miles from *Bethlehem*. More or lesse; its not much pertinent to my present occasion. For the place it selfe: *Tekoa* is 2. Chron. 11. 6. rehearsed among al those strong Cities which *Rehoboam* built in *Iuda*. Beyond the City *Tekoa* (as St *Hierome* obserueth) there was not any little village, no not so much as a cottage; onely there was a great wilderneſse, called 2. Chron. 20. 20. the wilderneſse of *Tekoa*; a fit place for a shepheards walke. Here *Amos* for a time led a *shepheards* life. At length God separated him to carry his *word* against *Israel*. Which is the fourth circumstance of this verse, the matter or argument of this prophecie, implied in these words.

The words of Amos *which he saw vpon Israel.*] The Hebrew manner is to call *sermons*, *words*; as Ierem. 1. 1. The *words* of *Ieremie*. And Eccles. 1. 1. The *words* of the preacher. And Haggei 1. 12. The *words* of Haggei. And Luk. 3. 4. The *words* of *Esay*. By these *words* we vnderstand *sermons*; the sermons of Ieremy, Ecclesiastes, Haggei, and Esay. So here the *words* of Amos, are the *sermons of Amos*.

Which he saw] this adiectiō sheweth that these *words* of *Amos* were committed to him, by that kinde of propheticall instinct, and motion, which is tearmed *vision*, as *Arias Montanus*

tanus obserueth in his common disputes of the propheticall bookes. Indeed *vision* is one of the kindes of prophecie: In which regard (as *Sauls* seruant beareth witnesse. 1 Sam. 9.9.) *Prophets* were in the olde time called *seers*. Well then doth Drusius expound this place; *The words which Amos saw*] that is, the *words* which God did disclose or reveale vnto *Amos* in a *vision*. These *words which Amos saw*; this *vision*, or *prophecie*, was concerning *Israel*, vpon, or against *Israel*.]

Vpon Israel] Israel was a common name to the 12. tribes which issued out of *Iacobs* loynes; and was so from the beginning of *Sauls* reigne to the end of *Salomons*. After whose death a rent was made in the kingdome. *Ieroboam* sonne of Nebat seduced 10 tribes. *Rhehoboam Salomons* sonne could keep with him but two. Thus of one kingdome; *Israel*; were made two: *Iuda* and *Israel*. A strange division. *Israel* divided from *Israel*: tenne tribes from the other two. Two tribes, the tribes of *Iuda* and *Beniamin*, continued in their obedience to the house of *David*: the other ten forsooke it, and fell away. The two tribes, *Iuda* and *Beniamin* (called but one tribe. 1. King. 11. 13. because of the mixture of their possessions) these two tribes, setled in their faithfulnesse and obedience to the seed of *David*, are in holy scripture called sometimes [u] *Iuda*, sometimes [x] *Benjamin*, sometimes [y] *Ierusalem*, sometimes [z] *Sion*, sometimes [*] *the house of David*. The other tenne tribes which fell away from, and forsooke their rightfull King, and holy religion, haue in like sort their diuerse appellations: [a] *Bethel*, [b] *Bethaven*, [c] *Samaria*, [d] *Iesreel*, [e] *Ioseph*, [f] *Ephraim*, [g] *Iacob*, [h] *Israel*. These are the names in the sanctified writings of the holy prophets appropriate to signifie the 10. revolted tribes. *Israel* you see is one of them; and that is the *Israel* in my text. Thus was *Amos* by the holy spirit deputed, and directed with his message peculiarly, and properly, to the kingdome of the 10. *revolted tribes*; the kingdome of *Israel*. Some mention is made of *Iuda* incidently, and by the way; but the scope of the prophecie is *Israel*. The time, which was my last circumstance, followeth.

[u] Amos. 2. 4.
[x] Ierem 6 1.
[y] Micah. 1. 1.
[z] Amos 6. 1.
[*] Zach. 12. 7.
[a] Hos. 10. 15.
[b] Hos. 10. 5.
[c] Micah 1. 1.
[d] Hos. 2. 22.
[e] Amos 5. 6.
[f] Hos. 4. 17.
[g] Hos 10. 11.
[h] Hos. 10. 11.

In

In the daies of Vzziah *King of Iuda & in the daies of* Ieroboam *the sonne of* Ioash *King of Israel.*

The time is set downe in *generall*, and in *particular*. First in *generall*, thus.

In the daies of Vzziah, &c.] *Vzziah* or *Ozias* called also *Azarias*. 2. King. 14. 21. succeeded his father *Amazias* in the throne of *Iuda*. This he did in the 27th yeare of the reigne of *Ieroboam* in *Israel*, as appeareth 2. King. 15. 1. That same *Ieroboam*, (that you may distinguish him from a former King of the same name) is called in my text *Ieroboam the sonne of Ioash*. Hereby we see in generall, the time of his prophecie; which is more particularly set downe in the last words: *two yeare before the earthquake*.] Hee meaneth that same notable and famous *earthquake* mentioned also *Zach.* 14. 5. *Yee shall fly* (saith he) *like as yee fled from the earthquake in the daies of Vzziah King of Iuda*. In what yeare of *Vzziahs* reigne this *earthquake* happened, it is not to be collected out of holy scripture. *Flavius Iosephus Lib. 9. antiq. Iudaic. cap.* 11. saith that this *earthquake* happened then when King *Vzziah* vsurping the Priests office went into the temple of the Lord to burne incense. *Ribera* disproues *Iosephus* his iudgement; and saith that the *earthquake* happened within the fourteenth yeare of the reign of *Vzziah*. Some doe hold it was in the 22th yeare; And the Hebrewes (whom *Funccius* followeth in his Chronologie) doe ascribe it to the 25. yeare. For my part I say not in what yeare it happened. Why should I speake where the holy spirit is silent? It is out of doubt that there was such an *earthquake*, in the daies of *Vzziah*, witnesse the Prophet *Zacharie*: two yeares after *Amos* had begun his prophetical function; witnesse *Amos* here in my text.

Thus (dearely beloved in the Lord) haue I briefly run over the exposition of this first verse, let me now vpon it build some doctrine, for the building vp of our selues in our holy faith. you will bee pleased to remember with mee, that *Amos* of a *heardmen* or a *shepheard* became a blessed *Prophet* to carry a terrible *word*, & fearefull message from the living God, to the King,

King, Nobles, Priests, and people of *Israel*. The doctrine to be grounded hereupon, I deliver in this proposition;

God chooseth vile and despised persons, to confound the great and mightie.

Vile, and despised persons, I call such, as to the world, to humane wisdome, and to the eye of reason are of no price, esteeme, or worth. Such as *Ioseph* was, when hee kept sheepe in *Canaan* with his brethren, and was by them sold to the *Ismaelites*. Gen. 37. 2, 27. Such as Moses was, when first he was cast into the flags Exod. 2. 1. Such as *David* was, while he medled with sheepfolds, and followed the ewes great with young. Psal. 78. 70. Such as were *Peter*, *Andrew*, *Iames*, & *Iohn* while they busied themselues about mending of nets, and catching of fish Matth. 4. 18, 21. These, *Ioseph*, *Moses*, and *David*, shepheards, *Peter*, *Andrew*, *Iames*, and *Iohn*, fishermen, vile and despised in the accompt of the world, were chosen by the wisdome of the great God of heaven, one to be a ruler in Egypt; another to be a leader of Gods people, the third to be a King; the rest to be Christs Apostles.

Heare now a word of eternall veritie and full of comfort. You shall find it Psal. 113. 7, 8. The Lord who is high aboue al nations, and glorious aboue the heavens, *hee raiseth the needy out of the dust, and lifteth vp the poore out of the dung, to set him with Princes*. St *Pauls* discourse touching this point is more large and spacious. You shall find it 1. Cor. 1. 27, 28. *God hath chosen the foolish things of this world to confound the wise, & the weake things to confound the strong, and vile things, & things despised, and things which are not, to bring to naught the things that are*. The reason of Gods dealing thus in the advancement of the foolish, weake, vile, despised, needy and poore to places of dignitie, is expressed 1. Cor. 1. 29. It is, *that no flesh should reioice in his presence*, that is, that no man should glory before the Lord. In this reason are two things, worthy our religious considerations, as *Musculus* well obserueth. For hereby our God, first suppresseth and beateth downe the pride of flesh, & takes from it all glory of wisdome, power and nobilitie; and secondly, whatsoever glory there is of wisdome, power & nobili-

bilitie, he doth claime and challenge it for his owne peculiar. Thus haue you (dearely beloved) the confirmation of my doctrine. The doctrine was:

God chooseth vile and despised persons, to confound the great and mightie.

Be patient, I beseech you, while I point at some vses of it.

The first vse is, to lift vp our mindes to the contemplation of Gods good *providence*. Poore shepheards and fishermen God exalteth and advanceth into the highest places of dignitie in Church and common-wealth. Hereby wee knowe that neither *Empire*, nor *Kingdome*, nor *place* in them of dignitie, prioritie, or preeminence, Ecclesiasticall or politique, is gotte by the industrie, wisedome, wit, or strength of man: but that all are administred, ruled, and governed by the deputation and ordination of the highest power, God almightie.

A second vse is to stop blasphemous mouthes, such as are evermore open against heaven, with [i] *Epicurus*, and [k] *Diagoras*, and their adherents, to affirme that the God of heaven, in as much as he is absolutely blessed, is not to trouble himselfe with cares for this lower world: that it standeth not with Gods maiestie to care for the vile, abiect, and despised things of this world. This impious rabble, and Sathans brood, doe think that all things below the moone are ruled by their blind Goddesse *Fortune* and by *Chance*.

[i] Cic. de nat. Deor.
[k] Cic. ibid.

Here must I beseech you, to let your hearts bee ioined with mine in the consideration of God his sweet, & never sleeping *care* and *providence* over this lower world.

Let vs not suppose our *God*, to be a *God* to halfes and in part only; a *God* aboue, and not beneath the moone: a *God* vpon the mountaines, and not in the vallies; a *God* in the greater & not in the lesser employments. The holy scriptures doe teach vs, that our God examineth the lest moments and titles in the world, that we can imagin, to a [l] handfull of meale; to a [m] cruse of oyle in a poore widdows house, to the falling of [n] sparrows to the ground, to the [o] feeding of the birds of the aire, to the [p] calving of hinds: to the [q] clothing of the grasse of the field; to

[l] 1 King. 17. 14.
[m] Ibid.
[n] Matth. 10. 29.
[o] Matth. 6. 26.
[p] Psal. 29. 9.
[q] Matth. 6. 30

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the [r] numbring of the haires o four heads: to the trickling of [f] teares downe our cheekes. Why then are wee troubled with the vaine conceits of luck, fortune, or chance? Why will any man say? this fell vnto mee by good lucke, or by ill lucke? by good fortune, or by misfortune? by good chance, or by mischance? [r] Luk. 12 7. [f] Psal. 56.8.

We may and should know, that in the course of Gods *providence* all things are determined and regular. This is a sure ground: we may build vpon it.

The *fish* that came to devour *Ionas*, may seeme to haue arrived in that place by chance; yet the scripture saith, *the Lorde had prepared a great fish to swallow* Ionas, *Ion.* 1.17.

The *storme* it selfe which droue the pilots to this streight, may likewise seeme contingent to the glimse of carnall eies; yet the prophet saith, *I know that for my sake this great tempest is vpon you.* Ion. 1.12.

The fish which *Peter* tooke might seeme to haue come to the angle by chance, yet he brought in his mouth *the tribute* which *Peter* paid for his *Lord* and for *himselfe*. Mat. 17.27.

By the diversity of the opinions among the brethren touching the manner of dispatching *Ioseph* out of the way, we may gather, that the selling of him into Egypt, was but accidentall, & only agreed vpō by reason of the fit arrival of the merchāts while they were disputing and debating what they were best to do: yet saith *Ioseph* vnto his brethren: *you sent me not hither, but God.* Gen. 45.8.

What may seeme more contingent in our eies, then by the glancing of an arrow from the common marke, to strike a travailer that passeth by the way: yet God himselfe is said to *haue delivered the man into the hand* of the shooter, *Exod.* 21.13.

Some may think it hard fortune, that *Achab* was so strangely made away, because a certaine man having bent his bow, & let slip his arrow at hap hazard, without aime at any certaine marke, [t] strooke the King: but here wee finde no lucke, nor chance at all, otherwise, then in respect of vs, for that the shooter did no more, then was denounced to the King by *Micheas* [t] 1. King 22. 34.

from Gods owne mouth before the battaile was begunne, 1. *King.*22.17.

What in the world can be more casuall then lottery? yet *Salomon* teacheth that when the *lots are cast into the lap*, the providence of God *disposeth them*, Prov.16.33.

See now, and acknowledge with me the large extent of Gods good providence. Though his dwelling be on high, yet abaseth he himselfe to behold vs below. From his good providence it is, that this day we are here met togither, I to preach the word of God, you to heare it, & some of vs to be made partakers of the blessed body and bloud of our Lord and Saviour *Iesus Christ*. Let vs poure out our souls in thankfulnesse before God for this his blessing.

You are nowe invited to the marriage supper of the lambe, every one that wil approach vnto it let him put on his *wedding garment*. A *garment* nothing like *the old ragges* of the *Gibeonites* which deceived *Ioshua*, Ios.9.5. A *garment*, nothing like the *suit of apparell* which *Micah* gaue once a year to his *Levite*, Iud.17.10. A *garment* nothing like the *soft cloathing worne in kings courts*. Mat.11.8. But a *garment* something like the *garment* of the high Priest, which had *all the names of the tribes of Israel* written vpon his brest, *Exod.*28.21. For this your *garment* is nothing else but *Christ put on*, in whose brest and book of merits are written and registred all the names of the faithful: but a *garment* something like *Elias Mantle* which devided the waters, 2.*King.*2.8. For this your *garment* is nothing else but *Christ put on*, who devideth your sinnes and punishments, that so you may escape from your enimies, *sin* and *death*: but a *garment* something like the *garments* of the *Israelites* in the wildernesse, which did not weare: *40 yeares together they wandred in the desert, & yet saith Moses, neither their clothes nor their shoes waxed old*, Deut.29.5. For this your *garment* is nothing else but *Christ put on*, whose righteousnes lasteth for ever, and his mercies cannot be worne out.

Having put on this your *wedding garment*, doubte not of your welcome to this great feast maker. If any that heareth me this

this day hath not yet put on his *wedding garment*, but is desirous to learne how to do it; let him, following S. *Paul* his coūsaile, Rom. 13. 12. *cast* away *the workes of darknes*, & *put on the armour of light*: let him *walke honestly as in the day, not in gluttonie and drunkennesse, neither in chambering, and wantonnesse, nor in strife & envying*: let him take no thought *for the flesh, to fulfill the lusts of it*: so shall he *put on the Lord Iesus*.

u Lift vp your heads you gates and bee you lift vp, yee everlasting doors, that a guest so richly apparelled may come in, & sup with the King of glory. And the king of glory vouchsafe so to cloth vs all, that those gates and everlasting doores may lie open to vs all. So at our departure from this vally of mourning, we shall haue free and easie passage in the citie of God, where our corruptible shall put on incorruption and our mortality shall bee swallowed vp of life. Even so be it, (blessed father) for thy welbeloved sonne *Iesus Christ* his sake, to whō with thee in the vnitie of the holy spirit be all praise and power, might and Maiestie, dignity and dominion, for evermore. *Amen.*

u Psal. 24. 7.

THE SECOND LECTVRE.

Amos 1. 2.

And he said: The Lord shall roare from Sion, *and vtter his voice from* Ierusalem, *and the dwelling places of the shepheards shall perish, and the top of* Carmell *shall wither.*

IN my former Sermon vpon the first verse of this chapter (beloved in the Lord) I commended to your religious considerations fiue circumstances.

1 Touching the prophets name: It was *Amos*, not *Amos Esaiæ* father, but another *Amos*.

2 Concerning his former condition of life: *He was among the heardmen*: that is, deed was a heardman or shepheard.

3 Of the place of his vsuall abode: *At Tekoa*, a little village in the confines of the kingdome of *Iuda*, beyond which there was not so much as a little cottage: onely there was a great wilderneſſe, called 2. *Chr.* 20. 20. *the wilderneſſe of Tekoa*: a fit place for a shepheards walke.

4 About the matter or argument of this prophecie, implyed in these words: *The words which he saw vpon Israel.* Then you heard that *Amos* was by the holy spirit deputed and directed with his message peculiarly, and properly to the 10. revolted tribes, the kingdome of *Israel*.

5 Of the time of the prophecie, which I told you, was set downe in that verse *generally* and *specially*.

1 Generally; In *the daies of* Vzziah *king of* Iuda, *and in the daies of* Ieroboam *the sonne of* Ioash *king of* Israel.

2 Specially: *Two yeares before the earthquake.*

After my exposition given vpō those fiue parts of that text, I recald to your remembrances, that *Amos* of a heardman, or shepheard, became a blessed prophet, to carry a terrible word

and

and fearefull message from the liuing God to the king, nobles, priests, and people of *Israel*. Thereupon I commended to you this doctrine.

God chooseth vile and despised persons to condemne the great and mightie.

That doctrine proued, I recommended to you the vses of it. The first was to lift vp your mindes to the contemplation of Gods good prouidence. Poore shepheards and fishermen God exalteth and aduanceth into the highest places of dignitie in church and common wealth. This might perswade you that neither empire nor kingdome, nor place in the of dignity, priority or preeminence, ecclesiasticall or politique, is gotten by the industrie, wisdome, wit, or strength of man, but that all are administred, ruled, and gouerned by the deputation, and ordination of the highest power *God almightie*.

The second was to stop blasphemous mouthes such as are euer more open against the God of Heaven, to affirme, that all things belowe the moone are ruled by their blinde Goddesse *fortune* and by *chance*. Here my desire was, that your hearts might be ioined with mine in the consideration of Gods most sweet & never sleeping care ouer vs in this lower world: that we would not suppose our God, to be a God to halfes and in part only, a God aboue and not beneath the moone, a God in the greater and not in the lesser employments.

To this holy meditation I exhorted you, taught by the holy scriptures, that our God examineth the lest moments, & titles in the world, that you can imagine; to a handful of meal, to a cruse of oile in a poore widdowes house; to the falling of the Sparrows to the ground; to the feeding of the birds of the aire; to the calving of Hindes; to the cloathing of the grasse of the field; to the numbring of the haires of our heads; to the trickling of teares downe our cheekes. Thus farre as Gods holie spirit assisted me, I led you the last time. Now let it please you with patience and reuerence to giue eare to the word of God as it followeth, ver. 2.

And hee said: The Lord shall roare from Sion, *and vtter his*

voice

voice frō Ierusalem, *and the dwelling places of the shepheards shall perish, and the top of* Carmel *shall wither.*

In this verse I commend vnto you two generall parts:

1. A preface to a prophecie: *And he said.*
2. The prophecie it selfe: *The Lorde shall roare from Sion, &c.*

In the prophecie, I must further commend vnto you 3. things:

1. The Lord speaking: *He shall roare and vtter forth his voice.*
2. The place, from whence he speaketh: *from Sion* and *Ierusalem.*
3. The sequels of his speech. They are two;
   1. Desolation to the dwelling places of the shepheards: *The dwelling places of the shepheards shall perish.*
   2. Sterility and barrennesse to their fruitfull grounds: *The top of* Carmel *shall wither.*

The first generall part, the preface to the prophecie I must first speake vnto. *And he said.*] *He*, that is, *Amos*: *Amos* the herdmā, or shepheard, whose dwelling was at *Tekoa*. *He said*; what said he? Even the *words which he saw vpō* Israel, that is, he spake the words of God committed to him, by that kinde of propheticall instinct and motion which is commonly tearmed *vision*: the words of God, which were disclosed or reveiled vnto him in a *vision*; *Amos* spake, but his words were *Gods* words.

Here (dearely beloved) wee may learne whence the holy scriptures haue their soveraigne authoritie. Their authoritie is frō aboue, even from the LORD, whose name is IEHOVAH, whose [a] throne is the heaven of heavens, and the [b] sea his floare to walke in, the [c] earth his foote stoole to tread vpon, who hath a chaire in the conscience, and sits in the [d] heart of man, & possesseth his secret reines, and divides betwixt the flesh and the skinne, and shaketh his inmost powers, as the [e] thūder shaketh the wildernesse of *Cades*.

[a] Matth. 5.34.
[b] Habak. 3.15.
[c] Esai. 66.1.
[d] Psal. 7.9.
[e] Psal. 29.8.

This powerfull and great IEHOVAH, God almightie, spake in *old* time to our *fathers* by the mouth of *Moses*. Exod. 4.12. and

in

in the *mouthes* of all his *Prophets* Hebr. 1 1. *Know this*, ſaith *S. Peter* in his ſecond epiſtle 1. chap. ver. 20. That *no Prophecie in the Scripture is of any private motion*. Marke his reaſon verſ. 21. *for the Prophecie came not in old time by the will of man, but holie men of God ſpake as they were moved by the holy Ghoſt*. Hence ſprang theſe vſuall and familiar ſpeeches in the bookes of the Prophets: *The word of the* LORD *came vnto me*: *The* LORD *God hath ſpoken*: *Thus ſaith the* LORD; and the like.

This LORD, who thus ſpake in *old* time by his *Prophets*, did in fulnes of time, when he ſent his Sonne to cõſummate, & perfect the work of mans redẽption, ſpeak by his bleſſed Evangeliſts, & Apoſtles. This appeareth by the faithfull promiſe made them, Mat. 10. 19. *Take no thought how, or what yee ſhall ſpeake, for it ſhall be given you what yee ſhall ſay. It is not yee that ſpeake, but the ſpirit of your Father that ſpeaketh in you*. It muſt ſtand for truth in diſpite of al the powers of darkenes, which is recorded 2. Tim. 3. 16. Πᾶσα γραφὴ θεόπνευστος; *The whole Scripture*, & every parcell therof, *is given by inſpiration of* GOD, and hath inward witneſſe from that Spirit, which is the author of all truth.

Hence ariſeth this true poſition: *Scriptura eſt authentica regula tum fidei, tum vitæ noſtræ*: *The word of God*, which by an excellencie we call the *Scripture*, is *an infallible rule both of our faith, and alſo of our life*. And another poſition followeth hereupon: *The authoritie of holy Scripture is greater, then the authoritie of the Church*.

Our obſervation here may be: Since ſuch is the worth of holy Scripture by reaſon of the author of it, as that *it is the perfect rule for our faith, and life*; and is *of greater authoritie then the Church*, it muſt be our part to take heed vnto it, to heare it, and to read it with reverence, obſequie, and docilitie.

This worth, dignitie, and excellencie of holy Scripture, which is Gods holy word, now commended vnto you, yeeldeth a very harſh and vnpleaſant ſound to every Popiſhly affected eare, and may ſerue to condemne the *Romiſh Church* of impiety, and ſinne for her neglect, and contempt of ſo ineſtimable a treaſure. How little they eſteeme of Gods written

word, the *word of life*, and sole food of our soules, the graue and learned [f] *Brentius* in his preface vpon *Iacobus Andreas* against *Hosius*, makes it plaine vnto vs, while he tels of the crying out against the holy Scriptures, as if they were *blind*, & *doubtfull*, and a *dumbe schoolemaster*, and a *killing writ*, and a *dead letter*, yea, and if it may like those reverend fathers, *no better then Æsops fables*.

Now lest *Brentius* may be thought to charge them wrongfully, be patient I beseech you, while I shew you out of themselues, how they harpe vpon this [g] blasphemous string.

A Cardinall of great name in his time, *Hosius* the Popes Legat, and President of the *Councill* of *Trent* in his booke *De expresso verbo Dei*, saith, [h] It is but lost labour that is spent in the Scriptures: he giues this reason; for the *Scripture* is a *creature*, and a *poore kind of outward element*. [i] *Ludovicus Maioranus*, a Canon of the Church of *Lateran* in Rome, in an [k] oration of his pronounced at *Trent*, said, [l] the Scripture is as it were [m] DEAD INKE. The Bishop of [n] *Poitiers* in a speech of his at the same *Trent*, spake to like purpose: The *Scripture* is [o] a *dead* and a *dumbe thing*. And thinke ye was [p] *Eckius* more modestly conceited, when he called the Scriptures [q] the *blacke gospell*, & *inken divinitie*? or [r] *Pighius*, when hee called the Scriptures [s] *dumbe* and *speechlesse iudges*, [t] like vnto a *nose of wax* that is easily moulded and fashioned what way soever you will? or [u] *Harding*, or [x] *Staphylus*, who spake of the Scriptures, as of

f. B. Iewel. Defence of the Apologie par 4. cap. 19. &20. § 1.

g This poynt see touched in my Sermō vpon Psal. 21 6. pag. 12. &c.

h *Vanus est labor, qui scripturis impenditur. Scriptura enim est creatura & egenum quoddā elementum.*

i Citatur ab Illyrico in norma cōcilii

k Printed at Dilinga. Ann 1563. Vide H. 2. b. where also hee calleth the Scripturs in disgrace, *literarum monumenta, scriptiones, chartulus, macrocolla, membranulas.*

l *Scriptura est quasi mortuum atramentum.* m And Mart. Peresius, præf. ad libr. de traditionibus. a 3. b. *Vnus hic in primis est fons & origo omnium errorum, quod nihil sit pro certo & indubitato, in iis quæ ad Christianam attinent pietatem, a quoquam fideli recipiendum, nisi* ATRAMENTO MORTVO *in sacris codicibus expressum inueniatur.* n Apud Sleidanum comment. lib. 23. o *Res inanimis & muta.* p Apud Chemnitium exam. Conc. Trid. part. 1. de sacra Scriptura. q *Euangelium nigrū & Theologiam Atramentariam.* r Controv. 3. de Eccles. s *Mutos iudices.* t *Sunt scripturæ, velut nasus cereus, qui se horsum, illorsum, & in quamcunq; volueris partem trahi, ye trahi, fingiq; facilè permittit.* Pigh Hierarch Eccles. l. 3. c. 3. u In his answer to Iewels defense Artic. 15. Divis. 9. *The dangers and hurts, which the common peoples reading of their Scripture in their owne language bringeth -- be great, sundry, and many.* x De sacrorum Bibliorum in vulg. idiom. translatione. (pag 492) *In propatulo est quantam perniciem in totum orbem Christianum ea res inuexerit, & adhuc inuecturа sit, si Laicis illiteratis liberum sit, pro ipsorum arbitrio & curiositate sacras literas rimari, ac perscrutari.*

mis-

miſchevous and *poyſonfull* bookes, if ſo they bee committed to the view of the common people in a *vulgar* and *knowne* language.

But all theſe blaſphemers are long ſince dead and gone. Is their blaſphemy dead and gone with them? No: that ſtickes faſt by their poſteritie, as a leaprouſie that will not be cleanſed.

In the Colloquie held at *Ratisbone* of late *Anno* 1602. betweene the Miniſters of the *Auguſtane* confeſſion and *Papiſts*, when it was alleaged *Scripturam eſſe normam fidei*, that Scripture is the rule of faith; it was anſwered by a Ieſuite, *hoc eſſe fontem omnium hæreſeon*: that this was the fountaine of all hereſie: as M. *Willet* makes relation in his [y] anſwere to the libellers Introduction. It may be hee meanes the Ieſuite *Tannerus* whoſe foule, reproachfull, and diſhonourable ſpeech againſt the holy Spirit, the author of holy *Scripture*, is ſet downe by *Hunnius* in his [z] hiſtoricall narration of that Colloquie at *Ratisbone*: *Nulla, nulla, nulla vnquam fuit hæreſis, quæ ex ſola Scriptura ſufficienter refutari potuit.* A ſpeech vehement enough. *Never, never, never was there any hereſie ſufficiently refuted only out of Scripture.* Hee requires their imagined infallible authority of their Church to be ioined.

There was another Ieſuite at the ſame Colloquie, by name *Gretſerus*, of no leſſe impudencie, & egregiouſly blaſphemous. For when it was alleaged that the holy *Scripture* or the *holy Ghoſt* ſpeaking in the *Scripture* is the higheſt and the infallible iudge of controverſies of religion, this GRETSERVS, as one poſſeſſed with the ſpirit of contradiction, vtters this propoſition: [a] *Neq; Scriptura ſola, vt eſt verbũ Spiritus Sancti, neq; ipſe Spiritus Sanctus, vt loquitur per Scripturam, eſt iudex ſupremus, & infallibilis controverſiarum religionis*: Neither the holy Scripture, as it is the word of the *holy Ghoſt*, nor the *holy Ghoſt* himſelfe, as he ſpeaketh by the *Scripture* is the ſupreme and infallible iudge of controverſies of religion. This hee vndertooke to proue by experience. [b] Behold, ſaith he, we ſtand before the face of this Iudge (with that he roſe vp, and tooke the *Bible* in one of his hands, & ſtroke it with the other) wee ſtand ſaith

[y] Fo A 3. b.
[z] Pag. 26.
[a] Colloq. Ratisb. per David Rungium K. 1. b.
[b] *Ecce ſtamus in conſpectu huius iudicis* (hæc dicens aſſurgebat, & codicem biblicum altera manu tenebat, altera pulſabat) *Ecce adſum: veniat Sp. Sanct. faciat id, ſi poteſt; iudicet me per hanc Scripturam; condemnet me, ſi poteſt per eam: dicat, ſi poteſt; erras* IACOBE GRETSERE, *tu canſa cecidiſti; id ſi dixerit, ſtatim tranſibo ad veſtrum ſcamnũ. non poteſt me Spiritus Sanct. iudicare per hanc Scripturã* Rung. ib. k. 2. a.

saith he before the face of this Iudge. See now, I am here. (I vse his owne words, as they are set downe by *David Rungius*, in his description of the forenamed Colloquie) *Ecce adsum*: behold, now I am here, let the *holy Spirit* iudge me if he can by this *Scripture*: let him condemne me, if he can, by Scripture; the holy Spirit cannot iudge me by Scripture; he cannot; let him doe it if he can: he cannot condemne me by Scripture. *Increpet te Deus Sathan: Gretser*, we doubt not, but that the LORD hath, or will rebuke thee.

Dearely beloved in the Lord, Schollers can tell you of *Brõtes, Steropes, Pyracmon, Polyphemus*, and others of that rabble of *Cyclops*, and *Giants*, who made a head, & banded themselues together to plucke *Iupiter* from out his throne. Behold in this Iesuite *Verè Cyclopicam audaciam*, as great impudencie, as ever was seene in any *Cyclops* face; that a man by profession a *Christian*, and among *Popish Christians* of the *precise sect*, a *sanctified Iesuite*, should challenge to a single cõbat *God Almighty*, who would thinke it?

Some that were at the Colloquie at *Worms An.* 1557 haue often remembred in their common talke [c] a newe, insolent, and vnheard of assertion, maintained by the Papists; *Sacram Scripturam non esse vocem iudicis, sed materiam litis*, that the holy Scripture is not *a iudges voice*, but rather *the matter of strife and contention*. It was indeed a strange assertion, and by a consequent, striking God himselfe, the author of holy Scripture. Yet you see, it is by our modern Iesuits this day matched, forasmuch as with their impious assertions touching holy Scripture, they do directly strike the holy Spirit.

[c] Rung. Colloq Ratisb. Q. 2. a.

It is an old saying *ex vngue Leonem*: A man may knowe a Lyon by his claw. Surely, let men of vnderstanding consider the audaciousnes, impudencie, and furie of railing, with which those Iesuits beforenamed haue beene throughly repleniſhed, they must acknowledge and confesse, that those Iesuits were guided by the Spirit of lyes, and blasphemies. You alreadie see the readinesse of popish Doctors to tread Scripture vnder foot, and to do it all the disgrace they can. Yet giue me leaue, I be-

beseech you, by some instance to shew the same vnto you.

The instance, which I make choice of, is Gods soveraignety over the Kings and Kingdomes of this world. q *Kings and kingdomes are wholy, and alone, in the disposition of the Almighty.*

q Hereof I entreated in a Sermon vpon Hos. 10. 7.

A truth included within the generall doctrine commended by *S. Paule* to the *Romans* chap. 13. 1. *All powers that be, are ordeined of God*: acknowledged by *Elihu*, Iob. 34. 24. *God shall breake the mightie*, and *set vp other in their steed*: expressed in the praier of *Daniel*, chap. 2. 21. *God taketh away Kings, & setteth vp Kings*: proclaimed as in the Lords owne words, Prov. 8. 15, 16. *By me Kings reigne, by me princes, nobles, and iudges do rule*. This truth hath 3 branches, displaied in so many propositions by *Lipsius* in his r politique advertisements, *Lib.* 1. *c.* 5.

r In Monitis Politicis.

1 *Kings, and Kingdomes, are given by God.*
2 *Kings, and Kingdomes, are taken away by God.*
3 *Kings, and Kingdomes, are ordered, ruled, governed by God.*

All three are further made good in the infallible evidence of the written word of God.

The first was: s *Kings, and Kingdomes, are given by God.* Thus saith the LORD of *Saules* successour, 1. Sam. 16. 1. *I haue provided me a King among* the *sonnes* of *Ischai*: and of the revolt of the ten tribes, in the rent of the kingdome of *Israel*, 1. King. 12. 24. *This thing is done by me*: & of the victories which *Nabuchodonosor* was to get over the King of *Iudah*, and other his neighbour Kings; the Kings of *Edom*, of *Moab*, of the *Ammonites*, of *Tyre*, of *Zidon*, Ier. 27. 6. *I haue given all these lands into the hand of Nabuchodonosor the King of Babel, my servant.* It is true which we learne, Psal. 75. 6. *Advancement is neither from the East, nor from the West, nor from the wilderneſſe*. Our *God is iudge*; he *alone advanceth*. You see now, it is plaine by holy Scripture, that *Kings, and Kingdomes, are given by God.*

s Regna à Deo & Reges dari. Lipsius, Monit Polit. lib. 1. c. 5. p. 24

The second was: t *Kings, and Kingdomes are taken away by God.* That Gods hand is likewise exercised in the removall of Kings, & translation of kingdomes, its wel known, as by the aboue-cited texts of Scripture, so by divine examples, where-

t Regna à Deo & Reges tolli Lips. ib. pag. 28.

of I might make a long recitall, would I remember you out of Gen. 14. of *the fall of those Kings delivered into the hands of Abraham*; out of Exod. 14. & 15. of *Pharaohs overthrow in the red sea*; out of Dan. 4. & 5. of *Nabuchadnezzar* & *Belshazzar* his sonne dispossessed of their crownes: and out of other places of the divinely inspired worde of like patterns. Its plaine without any further proofe, that *Kings, and Kingdomes are taken away by God.*

The third was, [r] *Kings, and Kingdomes, are ordered, ruled, governed by God.* For proofe hereof I need no more, but remember you, of that which I recómended to you in the beginning of this Sermon, even of the wonderfull extent of Gods care & providence to the least and basest things in this world: as I said to a handfull of meale; to a cruse of oile in a poore widdowes house; to the falling of sparrowes to the ground; to the feeding of the birds of the aire; to the calving of hinds; to the clothing of the grasse of the field; to the numbring of the haires of our heads; to the trickling of tears down our cheeks. Shall God care for these vile and base things? and shall he not much more order, rule, and governe Kings, and kingdomes?

Now (beloved in the Lord) you see by the evidence of holy Scripture that Kings, and Kingdomes are wholy and alone in the disposition of the Almightie. Giue eare I beseech you, while I shew you how this doctrine, and the holy word of God, whereon it is grounded, is in popish religion neg'ected, disgraced, troden vnder foot.

Romes chiefest champion, Cardinall *Bellarmine* in his fifth booke *De Rom. Pontif. cap. 7.* doth exempt Kings and kingdomes from the disposition of the Lord of heaven, notwithstanding the eternall truth in the holy Scriptures. This he doth in foure positions.

1. [s] Princes if they goe about, *avertere populum à fide*, to avert their people from the faith, (the faith of the Church of Rome) then by the consent of all, they may, and must bee dispossessed of their scepters and regalities.

2. [t] If the Christians in times past deposed not *Nero*, *Diocletian*,

[r] Regna à Deo & Reges temperari. Lips. Ibid. p. 34.

[s] Bellarm de Rom. Pontif. lib 5. cap 7. § *Probatur*. Tenentur Christiani non pati super se Regem non Christianum, si ille conetur avertere populum à fide.

[t] Ibid § Quod si. Quod si Christiani olim non deposuerunt Neronem & Diocletianũ & Iulianum Apostatam, & Valentem Arianum, & similes, id fuit quia deerant vires temporales Christianis.

cletian, Iulian the *Apostata, Valens* the *Arian* (and other like tyrants) *id fuit, quia deerant vires temporales Christianis*, it was becauſe they wanted power, and force, and were not ſtrong enough for that attempt.

3.[u] Chriſtians are not bound to tolerate a king that is an infidell; (or a King not a Papiſt.) Not bound to tolerate him? Nay, ſaith *Bellarmine*, they muſt not tolerate ſuch a one *cum evidenti periculo religionis*; if the toleration of him be an evident danger to their religion.

4.[x] *De iure humano eſt, quod hunc aut illum habeamus regem*: It is by the law of man, that we haue this, or that mã to bee our King. This laſt poſitiõ is formerly avowed by the ſame author in the ſame booke; but in the ſecond Chapter, with oppoſitiõ and diſgrace to the ſoveraigntie of the Lord of hoſts. [y] *Dominium nõ deſcendit ex iure divino, ſed ex iure gentium.* Kingdoms and dominions are not by the law of God, but by the lawe of nations. It is an impious, blaſphemous, and atheologicall aſſertion.

[u] Ibid. § At non. At non tenentur Chriſtiani, immo nec debent cum evidenti periculo religionis tolerare Regẽ infidelem.

[x] Ibid. § At non.

[y] § Quod ad primum.

From theſe poſitions of the great *Ieſuite*, by a neceſſarie inference doe follow theſe two concluſions.

1 *That the Papiſts woulde moſt willingly deprive our moſt gracious Soveraigne of his royall throne and regalitie, if they were of force and power ſo to do.*

2 *That all ſubiects of this land, may ſtand in manifeſt rebellion, againſt their King, becauſe he is no Papiſt.* Both which are ſummarily acknowledged by his *royall Maieſtie* in his excellent ſpeach the 5. of *November*[z] laſt: *The*[a] *Romiſh Catholiques by the grounds of their religion do maintaine, that is lawfull or rather meritorious, to murther Princes or people, for quarrel of religion.* By the *grounds* of popiſh religion, it is *lawfull*, yea *meritorious* for *Papiſts* to *murther Kings*, which are not Papiſts. You ſee his *Maieſties* royall acknowledgement of impietie in the grounds of Romiſh religion. You will not doubt of it, if you rightly eſteeme that ſame late, thriſe damnable, diabolicall, and matchleſſe plot conceived in the wombe of that religion, with a full reſolutiõ to conſume at once our pious King,

[z] Ann. Dom. 1605.

[a] C. 2. 8.

and

and this flouriſhing kingdome.

You perceiue now, in what contempt, and diſgrace the popiſh faction holdeth the holy Scriptures, the written word of God. The written *word of God* expreſlie requireth *obedience* vnto *Princes*, as placed in their thrones by *Gods ſole authoritie*. But the *Popiſh religion* mainteineth *rebellion* againſt *Princes*, as placed in their thrones by *mans ſole authority*. Which will you follow? the holy word *of God*; or the doctrine *of the Romiſh Church*?

Beloved, remeber what I told you in the beginning of this exerciſe; though *Amos* ſpake, yet *his words* were *Gods words*; remember that God is the author of holy Scripture: and then for *his* ſake; for the *authors* ſake, for *Gods* ſake, you will be perſwaded to take heed vnto it, to heare it, and read it with reverence, obſequie, and docility.

We, the branches of the ſame vine, that bare our predeceſſours, to whom by devolution the ſacred Statutes of the eternall God, the *holy Scriptures* are come, muſt eſteeme of them all for [b] Gods moſt royall and celeſtiall Teſtament; the oracles of his heavenly Sanctuary, the only key vnto vs of his reveiled counſailes, milke from his ſacred breaſts, the earneſt & pledge of his favour to his Church; the light of our feete, [c] ioy of our harts, [d] breath of our noſtrils, pillar of our faith, anchor of our hope, ground of our loue, evidence and deeds of our future bleſſedneſſe.

[b] D King. B. of Lond vpon Ion. lect. 1. p. 2.

[c] Ierem. 15. 16.

[d] Lament. 4. 20.

Behold the value, and price of the words, which *Amos* ſaw vpon *Iſrael*, which God willing, with all my diligence, & beſt paines, I will expound to you hereafter, as occaſion ſhall be miniſtred.

Now let vs poure out our ſoules in thankfulneſſe before the LORD, for that hee hath beene pleaſed this day to gather vs together to bee hearers of his holy word, and partakers of the bleſſed Sacrament of the body and bloud of our Lord *Ieſus Chriſt*, thereby to confirme our holy faith in vs. We thanke thee therefore, good Father, and beſeech thee more and more to feed vs with the never periſhing food of thy holy word, that

by

by it being made cleane and sanctified, wee may in due time haue free passage from this valley of teares to the city of ioie, *Ierusalem* which is aboue, where this corruptible shall put on incorruption, and our mortality shall be swallowed vp of life. So be it.

THE THIRD LECTVRE.

AMOS 1. 2.

And he said, the LORD *shall roare from* SION, *and vtter his voice from* IERVSALEM; *and the dwelling places of the shepheards shall perish, and the top of* CARMEL *shall wither.*

VPon the preface to this prophecie [these words: *and he said*] my last lecture was bestowed: wherein because whatsoever *Amos*, the heardman, spake, was the *word of God*, I endeavored to shew forth the worth, dignitie, and excellencie of the *word of God*, commonly called by the name of *holy Scripture*, a point that yeeldeth a very harsh, & vnpleasant sound to euery popishly affected eare, as then at large I made plaine out of popish mouthes, & practise. Order now requireth, that I goe on to the next generall part of this text; to the prophecie it selfe. The first point therein to bee recommended at this time vnto you, is the LORD speaking.

The LORD *shall roare, and vtter his voice*] wherein I desire you to obserue with me, *who* it is that speaketh, and *how* hee speaketh.

Who speaketh? It is the *Lord*.

How speaketh he? *He roareth, and vttereth forth his voice.*

First of him that speaketh: Hee is in the Hebrewe text called IEHOVAH; which is the [a] honorableſt name belonging to the great *God* of Heaven. Much might bee spoken

[a] *D. King, B. of London vpon Ionas Lec. 11. p. 152.*

of it, would I apply my selfe to the curiositie of *Cabalists* and *Rabbins*; as that it is a *name*[b] not to be pronounced, or taken within polluted lips; that it is a[c] *name* of foure letters in all tongues and languages; and that these foure letters in Hebrew are all[d] *letters of Rest*, to signifie vnto vs, that the rest, repose, and tranquillitie of all the creatures in the world is in God alone; that it is a[e] powerfull name for the working of miracles, and that *Christ* and *Moses* had by it done great wonders.

But my *tongue* shall never enlarge that, which my *soule* abhorreth, such brainsick, superstitious, and blasphemous inventions. Yet this I dare avouch before you, that there is some secret in this name. It is plaine, Exod. 6. 3. There the LORD speaking vnto *Moses* saith: *I appeared vnto Abraham, to Isaac, and to Iacob, by the name of a strong, omnipotent, and al sufficient God, but by my name* Iehovah, *was I not knowne vnto them.* I vnfold this secret. This great name IEHOVAH; first it importeth the eternitie of Gods essence in himselfe, that he is[f] *yesterday*, and *to day*, and *the same for ever*, & *which was, which is*, and *which is to come.* Againe it noteth the existence, and perfection of all things in God, as from whome all creatures in the world haue their[h] *life, motion*, and *being*, God is the *being* of all his creatures; not that they are the same that he is, but becausse of[i] *him* and *in him*, and *by him are all things*. And last of al it is the *Memoriall* of God vnto al ages; as himselfe calls it Exod. 3. 15. the *memoriall* of his faithfulnesse, his truth, & his constancie in the performance of his promises. And therefore whensoever in any of the Prophets, God promiseth or threatneth any great matter, to assure vs of the most certaine event of such his promise, or threatning, he addes vnto it his name, IEHOVAH.

In steed of this *Hebrew* name, *IEHOVAH*, the most proper name of God, the 70. interpreters of the old Testament doe e-

[b] Ἀνεκφώνητον. Zanch. de nat Dei lib. 1 c. 13

[c] Cæl. Rhodiginus Lect. antiq. lib. 22. cap. 9. *Quem nos* DEVM *nuncupam*

[d] Ægyptij THEVT, Persæ *dicunt* SYRE, Magorum disciplina ORSI, *vnde profluxit Oromasis. Iam apud Hebræorum gentem celebre est quatuor vocalium Dei sacrum nomen* יהוה, *quod inde Tetragrammaton dicunt, & alia voce exprimitur* יהו Græcis *vero* Θεὸς *appellatur* Arabibus ALLA. Sic & Zac. de natura Dei lib. 1. cap. 13. *Apud Græcos, post Hebræos, nomen Dei, nempe* ΘΕΟΣ *quatuor constat literis. Sic apud Latinos.* DEVS. *vnde &* Hispani *dicunt* DIOS; Itali IDIO; Galli DIEV; Germanis *quoq; &* Anglis *quatuor est literarum* GOTT. Sic Chaldæis, & Syris אלה, Arabibus אלהא Æthiopibus ፍጡሙ, Ægyptijs Θεὸθ: Assyrijs אשור, Persis ⲭⲱⲥ, Magis est ORSI, Dalmatis, seu Illyriis BOGI, Maometanis ABGD: Gentibus in mundo novo repertis ZIMI. [d] *Literæ quiescentes.*

[e] Zanch. vbi suprà. [f] Heb. 13. 8. [g] Apoc. 1. 8. [h] Act. 17. 28. [i] Rom. 11. 36.

very

very where vse κύριος, a greeke name, a name of *power*, wel suiting with the liuing, true, and only God. For hee hath *plenum* κύριος. The power and authority, which he hath over all things, is soueraigne, & without controlement. He that made the heauens, and spread them out *like a* [k] *curtaine* to cloath himselfe with light as with a garment, he can againe [l] *cloath the heauen with darknesse*, and make a sacke their couering. He that made the sea to [m] *lay the beames of his chamber therein*, and [n] *placed the sand for bounds vnto it* by a perpetuall decree, not to be passed over, howsoeuer the waues thereof shall rage, and roare; he can with a worde [o] *smite the pride* thereof. At his rebuke the flouds shall be turned [p] into a *wildernesse*, the Sea shall be *dried* vp, the fish shall rot for want of *water*, and die for *thirst*. He that made the drie *land*, and so *set it vpon* [q] *foũdations*, that it should never moue, hee can couer her againe with the *deepe* as with a garment, and so rocke her that shee shall [r] *reele to and fro*, and *stacker like a drunken man*. So powerfull a God may wel be named from power, κύριος, the absolute LORD, ruler and commander of all things.

[k] Psal. 104. 2.
[l] Esai. 50. 3.
[m] Psal. 104. 3.
[n] Ierem. 5. 22.
[o] Iob. 26. 12.
[p] Esai. 50. 2.
[q] Psal. 104. 5.
[r] Psal. 107. 27

This name of power, κύριος, fitly put for the Hebrew name IEHOVAH, cõmonly rendred in our English tongue, LORD, is in the writings of the Apostles simply, and absolutely, (if the learned haue made a [s] iust calculation) ascribed vnto CHRIST 1000 times: and may serue for sufficient proofe of the deitie of CHRIST. For it imports thus much: that CHRIST, the [t] engraued forme of his Father, sitting at the right hand of the Maiestie in the highest places, is together with the *Father* and the *Holy Ghost*, the author, and gouernour of al things; and in a very speciall manner, he is the heire of *the house of God*, the mightie protector of the *Church*.

[s] Zanch. de Attrib. lib. 1. c. 17.
[t] Heb. 1. 3.

CHRIST, the only begotten *Sõne* of God, he is the LORD: yet so, that neither the *Father*, nor the *Holy Ghost* are excluded from *dominion*. The *Father* is LORD, the *Holy Ghost* is LORD too. For in all the workes of God *ad extra*, (so we speak in the schooles; but to speake more vnderstandingly to your capacities,) in al *externall* works, each person of the TRINITIE hath

his operation.

Yet so that a common distinction be observed. For these *externall* workes of God do admit a double consideratiõ, [u] either they are begun [x] *without the Divine persons* and ended [y] *in some one of them*: or they are both begun and ended, *without the Divine persons*. The works of God begunne *externally*, and ended in *some one of the persons*, what are they? They are such as was the *Voice* of the *Father* concerning CHRIST. [z] *This is my beloved sonne*: a voice formed by all *three persons*, yet vttered only by the *Father*. They are such as was that [a] *Doue*, descending vpon CHRIST at his baptisme: a *Doue* framed by al *three persons*, yet appropriate only to the *Holy Ghost*. They are such, as were the *body* and *soule* of CHRIST: a *body* and *soule* created by all *three persons*, yet assumed only by the *sonne of God*.

This is that obvious, and much vsed distinction in schoole divinity: *Inchoativè*, & *terminativè*. I thus expound it. In these now named workes of God, the *voice* that was spoken vnto CHRIST, the *Doue* that descended vpon CHRIST, the *body* and *soule* of CHRIST, We are to consider two things: their *beginning*, and their *end*. If we respect their *beginning*, they are the workes of the whole *Trinity*, common vnto all; but respect we their *perfectiõ* and *end*, they are no more common, but *hypostaticall & personall*, for so the *voice* is the *Father's* alone; the *Doue* is the *Holy Ghosts* alone; the reasonable *soule*, and humane *flesh* are the *Sonnes* alone.

Besides these, there are other workes of God, as begunne so ended also *EXTRA PERSONAS*; *externally*: and they are of two sorts: either *supernatural*, (such I cal the miraculous works of God;) or *naturall*; such as are the creation of the world, the preservation of the same, and the government of it. All these workes of which kinde soever, whether miraculous, or works of nature, are common to the whole TRINITIE. The *Father* worketh, the *Sonne* worketh, and the *Holy Ghost* worketh, as in doing of wonders; so in creating all things, in preserving all things, in governing all things. Whereupon followeth that which before I affirmed; that as the *Father* is LORD, so the *Son*

is

[u] Zanch. de Incarn. lib. 2. c. 3. q. 1. Thes. 2.
[x] extra divinas personas.
[y] In aliqua personarum.
[z] Matt. 3. 17.
[a] Matt. 3. 16.

is LORD, and the *Holy Ghost* is LORD also. So the LORD, whom I commended vnto you for the speaker in my text, is the *Vnitie* in *Trinitie*, one God in three persons, God Almightie, the *Father*, *Sonne*, and *Holy Ghost*.

Before I go on, to shew you, how he speaketh, I must make bold vpon your patience, to tell you of some duties, *necessarie duties*, to be performed by vs towards him, as LORD. God is the LORD, we are his servants. The duties we owe him in this respect are three: to *obey* him, to *serue* him, to *profit* him.

The first duty required of vs, is *obediēce* vnto God his word, lawes, & commandements. This duty whosoever performeth, shall easilie performe the second duty, to wit, faithfull *service*, with all care and diligence to do whatsoever worke it pleaseth God to employ him in: and shall not leaue vndone the third dutie, but shall doe *good*, and be *profitable* vnto the LORD.

All these duties were well discharged by our first parent *Adam*. As long as he was invested with his roabe of innocencie, he was perfectly *obedient*, a faithfull *servant*, and *profitable* to his LORD.

Now if it wil be doubted here how a man should be *profitable* to God; thus I answere. That Gods *riches* doe consist in his *glory*, and therefore if his *glory* be increased and enlarged, his *advantage* is procured. The parable of the talents, *Mat.*25.14. confirmeth this point. The parable is there plainely delivered vnto you. The meaning of it is; that God giveth vs his graces to this end, that we should *vse* and increase them for his advātage. Yea God there compareth himselfe to a covetous *vsurer*, so greedy of *gaine*, as that he *reapeth*, where he *sowed* not, and *gathereth* where he *scattered* not. By all meanes he laboureth to gaine *glory* to himselfe.

Eliphaz in the 22. chapt. of *Iob* ver. 2. 3. seemeth in worde to thwart, and crosse this doctrine. For saith he; may a man be *profitable* vnto *God? Is it any thing to the Almighty, that thou art righteous? Or is it profitable to him, that thou makest thy waies vpright?* I answere, that *God* indeed is not so tied to *man*, but that he can set forth his *glory*, without him, or his righteousnes; yea

he can glorifie himselfe in the vnrighteousnes, and destruction of man: yet I say, that to stirre vp man to holynesse, it pleaseth God in mercie to count only that glory gained, which is gained by the obedience of his servants. And therefore I saie againe, that *Adam* in the state of his innocencie was perfectly *obedient*, a faithfull *servant*, and *profitable* to his LORD.

But alas, mā once beautified with *innocēcie*, with *holynes*, & with *the grace of God*, is now spoyled of his *roabes*; the *Queene* once cloathed *with a vesture of needle worke wrought about with divers colours*, is now *stript of her iewels*: & *the soule of mā* once *ful of grace*, is now robbed of *her ornaments*, & *rich attire*. My meaning is, that man once able to present himselfe spotles, and without blame before the *lambe* is now fallen from that *grace*.

The preacher *Eccl.* 7. 20. doth assure vs that *there is no man iust in the earth, that doth good, and sinneth not*. So much doth *Solomons* question import. *Prov.* 20. 9. *Who can say I haue purged my heart? I am cleane from my sin?* O, saith *Eliphaz* vnto *Iob* cap. 15. 14. *What is man, that he should be cleane? and he that is borne of a woman that he should be iust? Behold*, (saith he) God *hath found no stedfastnesse in his Saints, yea the heavens are not cleane in his sight; how much more* is man vnstedfast, how much more *abominable, and filthy, drinking iniquitie like water*? When the LORD *looked down from heaven*, to see whether there were any childe of man, that would vnderstand, and seeke God, *Psa.* 14. 2. could hee finde any one framed according to the rule of perfection, which he requireth? He could not. This he found, that *all were gone out of the way*, that *all were corrupt*, that *there was none that did good, noe not one*.

Soe *sinfull* is man in his whole race: *sinfull* in his conception: *sinfull* in his birth; in every deed, word, and thought wholy *sinfull*. The actions of his hands, the words of his lips, the motions of his heart, when they seeme to be most pure and sanctified, yet then are they as *vncleane things*, and *filthy clouts Esay* 64. 6. So that, that which is spoken of cursed *Cain Gen.* 4. 14. may in some sense, be applyed to man in generall; that for his sinne he is cast forth from the presence of God, and is nowe be-

become a *fugitiue*, and a *vagabond* vpon the earth.

I wil not prosecute this point of mans nakednes any farther. By this which hath beene spoken it appeareth plainely, howe vnfit man is, to fulfill those good duties required of *him* by *his* LORD *God*. For his first duty, insteed of *obedience* he continually breaketh the commãdements of his *God* in thought, word, and deed. For his second duty, insteede of waiting vpon *God* to do him *service*, he serveth *Sathan*, *sinne*, and *his owne corrupt desires*. For his third duty, insteed of bringing any *advantage* of glory vnto *God*; he dishonoureth him by all meanes, leading his life, as if there were no *God*.

You haue seene nowe the miserable and wretched estate of *man*, by nature the vassall, and slaue of sinne: with whom it fareth, as it did with *Pharaohs* servants, when they had sinned against their Lord. *Gen.* 40. You know the story, how *Pharaohs* chiefe *butler* was restored to his former dignitie, when as the *baker* was hanged.

These *two servants* of *Pharaoh* may resemble *two sorts* of mẽ exiled from *paradise*, and *frõ the presence of God* because of their *sinne*, to liue vpon the face of the earth, as it were in a dungeon full of miserie; namely the *reprobate*, and the *elect*. For the *reprobate*; as they liue, so they die in this dungeon, and do die eternally, but the *elect*, they are pardoned, and restored to their former dignity; and enabled by CHRIST, their redeemer, and reconciler to *God*, to performe their duties to their LORD, their duties of *obedience*, of faithfull *service*, and of *profitablenes*; to *obey* the commandements of *God*, to performe whatsoever *service* is enioyned them, and to procure *advantage* of glory to their LORD.

Beloved, I doubt not, but that all we, who are now religiously assembled in this place, are *the elect of God, chosen by him in* Christ Iesus * *before the foundation of the world, to bee holy and without blame before him in loue*: yet I feare me, should wee enter into our owne hearts, and examine our selues, how we haue walked in dutifulnesse towards him; our best course will bee to runne vnto him with a PECCAVIMVS in our mouthes. LORD

* Ephes. 1. 4.

we

[z] Luk 15. 18. we haue [z] *sinned against heaven and before thee, and are not worthy to be called thy seruants.*

By the first branch of our dutie we are required to be *obedient* seruants, but we haue beene [a] *hard of face*, and *stiffe hearted*, a *rebellious offspring* like vnto our fathers. By the second branch of our dutie we are required to be *faithfull* seruants; but wee haue made a couenant with [b] *vncleanenesse*, and *iniquitie*, to serue them. By the third branch of our dutie we are required to be *profitable* seruants; but when we should haue [c] put our *Lords* mony to the exchangers for his greater vantage, *wee haue* [d] *hid it in the earth.* LORD, enter not into account with vs, [e] we cannot answere thee *one of a thousand.*

[a] Ezech. 2. 4.
[b] Rom. 6, 19.
[c] Mat. 25. 27.
[d] vers. 25.
[e] Iob. 9. 3.

Now (dearely beloved) suffer a word of exhortation, let the remembrance of your holy duties by you to bee performed to the LORD your *God, be like* [f] *the compositiõ of the perfume that is made by the arte of the Apothecary*, sweete as hony in your mouthes, and as musicke at a banket of wine. Bee it vnto you [g] as *bracelets* vpon your hands, as *chaines* about your necks, as *frontlets vpon your faces*, as *earings* in your eares, as beautifull *crownes* vpon your heads; let it be written in your hearts as [h] with *a pẽ of yron*, or *point of a Diamond*, never to be raced out.

[f] Ecclus. 49. 1.
[g] Ezech. 16. 11. 12.
[h] Ierem. 17. 1.

Shall I deliver this your dutie vnto you in blessed *Paules* words? In blessed *Paules* words this is your duty, to [i] *walke worthy of the Lord*, Coloss. 1. 10. To *walke worthy your vocation*, Ephes. 4. 1. To *walke as children of the light*, Ephes. 5. 8. To *walk in newnes of life*, Rom. 6. 4. To *walke in loue*, Ephes. 5. 2. To *haue your conuersation, as it becommeth the Gospell of* CHRIST, Phil. 1. 27. To *behaue your selues honestly towards them that are without*, 1. Thes. 4. 12. To *walke honestly as in the day*, Rom. 13. 13. If you take thought [k] for your *flesh* to *fulfill* the *lusts* of it; if your eyes are [l] *blinded* with [m] *loue of pleasures*; if you *haue* [n] *fellowship with the vnfruitfull workes of darknesse*, you are out of the way and doe much faile in the performance of your holy duty.

[i] 1. Thes. 2. 12.
[k] Rom 13. 14.
[l] 1 Iohn 2. 11.
[m] 2 Tim. 3 4.
[n] Ephes. 5. 11.

And to keepe you the better in the right way, let me plainly tell you out of 1. Cor. 6. 9. and Ephes. 5. 5. That neither *Idolaters*, nor the *couetous*, nor *extortioners*, nor *theeues*, nor *adul-*

te-

terers, nor *fornicators*, nor *buggerers*, nor *wantons*, nor *drunkards*, nor *raylers*, shall haue any *inheritance in the kingdome of God*. Haue not some of vs beene such? yet to such there is ministred a word of comfort 1. Cor. 6. 11. First is our accusation, *Such were some of you*: then followeth our comfort, *but yee are washed, but yee are sanctified, but yee are iustified in the name of the* LORD IESVS, *and by the spirit of God*.

Is this true beloved? Are we *washed*, and *sanctified*, and *iustified*, in the name of the LORD IESVS, and by the spirit of *God*? why then; resolue we to follow St *Paules* aduise, Phil. 4. 8 *Whatsoever things are true, and honest, and iust, and pure, and doe pertaine to loue, and are of good report: if there bee any vertue, or praise, resolue we to thinke on these things:* thinke wee on these things to doe them, and we shall well performe our holy *duties* to our LORD. Thus farre of my first note touching the speaker, *who speaketh*. Now followeth my other note; *How hee speaketh*?

He shall roare, and vtter his voice] The metaphor of *roaring* with reference vnto God, is frequent and much vsed in holy Scripture. You shal find it as here, so Ierem. 25. 30. ioined with the voice of the Lord: *The* Lord *shall roare from aboue, & thrust out his voice from his holy habitation*. And so againe Ioel. 3. 16. where you haue the very words of my text: *The* LORD *shall roare out of* SION, *and vtter his voice from* Ieruſalem. You shall find it without any mention of the Lords voice, Hos. 11. 10. *The* LORD *shall roare like a Lion: when hee shall roare, then the children of the west shall feare*. You shall find it with application, Amos 3. 8. *The Lyon hath roared; who will not be afraid? The* LORD *God hath spoken, who can but prophecie*?

St *Hierome* acknowledgeth this metaphor to be very fit out of *Amos* his mouth, for as much as it is fit for every man to vse in his speech such examples, and similitudes, as are most familiar to him in his owne art, dayly course, and trade of life. Its fit for a *seafaring man*, to compare his heauinesse to a tempest, his losse to a shipwracke, his enimies to contrary windes: fit for a *souldier*, to tell of his sword, his buckler, his coat of male, his launce, his helmet, his musket, his wounds, his victories; fit for

a *husbandman* to be talking of his oxen, his kine, his sheepe, his grounds. Not vnfitly then doth *Amos* our Prophet, sometimes a *shepheard*, one that kept his sheepe in the wast wilderneſſe of *Tekoa*, where many a time he had heard the Lyons *roare*, compare the terrible and dreadfull voice of the living *God*, to the *roaring of Lyons*.

The Lord shall roare] By this hyperbolicall forme of speech the holy Spirit conuinceth vs of ſtupidity, and dulneſſe, as vnable to entertaine any admonition from God, except he ſpeak vnto vs after an extraordinary māner. For this reaſon, even for our dulneſſe ſake, is God here in my text compared to a *Lyon*.

He shall roare] The meaning of this phraſe, is opened by the next words; *He shall vtter his voice*. It will be no loſt labour to conſider how *God* an incorporeall, and ſpirituall eſſence, devoid of ſuch parts of nature, by which we are enabled to *ſpeake*, may himſelfe be ſaid to *ſpeake*, and *vtter a voice*. That hee *ſpake* it is well knowne to them, to whom the Scriptures are not vnknowne. He ſpake with *Adam*, *Eue*, & the *ſerpent*; with *Noah*; with *Abraham* 8 times, with *Iſaac*, with *Iacob*, with *Moſes*, & the *Prophets*; with CHRIST, and the *Apoſtles*. But how hee ſpake, that is diſputed of by the ancient and learned Fathers.

o In cap. 7. Eſai.

Sᵗ o *Baſil* is of opinion that the Prophets did not at all with their outward eares heare *God* ſpeaking to them; but that the word of the LORD is ſaid to haue come vnto them, becauſe their mindes were illuminated, and their vnderſtanding enlightned by the ſhining of the true light in great meaſure, readily to conceaue what *God* would haue reuealed, & faithfully to publiſh it according to the will of God.

p De Geneſi ad literam lib. 11. c. 33.

q *Intrinſecus, & ineffabilibus modis.*

Sᵗ p *Auſtine* enquiring how *God* ſpake with *Adam* & *Eue* writeth to this purpoſe. It may be, *God* talked with them as he talketh with his Angels, by ſome q *internall and ſecret meanes*, as by giving light to their minds, & vnderſtandings: or it may be, he talked with thē by his creature; which *God* vſeth to doe, two manner of waies: either by ſome *viſion* to men in a trance: ſo he talked with *Peter*, Act. 10. or elſe by preſenting ſome ſhape, and ſemblance to bodily ſenſes. So *God* by his *Angels* talked

talked with *Abraham* Gen 18. & with *Lot* Gen. 19.

St *Gregorie* most accurately handleth this question to this sense: *God* speaketh two manner of waies. [r] Expos. Moral. lib 28. in cap. 38. B. Iob, cap. 2.

1 By himselfe, as when hee speaketh to the heart by the inward inspiration of the *holy Spirit*. After which sense wee must vnderstand that which we read Act. 8. 29. *The spirit said vnto* Philip; *goe neere & ioyne thy selfe to yonder chariot:* that is, *Philip* was inwardly moued, to draw neere and ioyne himselfe to the chariot wherein the *Æthiopian Eunuch* sate, and read the Prophecie of *Esay*. The like words we find Act. 10. 19 *The spirit said vnto Peter, Behold three men seeke thee*: the meaning is the same: *Peter* was inwardly moued by the holy Spirit to depart from *Ioppa*, and to goe to *Cæsarea*, to preach vnto the Gentiles to *Cornelius*, & his companie. Where we may note thus much for our comforts, that whensoever we are *inwardly moved*, and doe feele our *hearts touched* with an earnest desire, either to make our private requests vnto *God*, or to come to the place of *publike prayer*, or to heare a *sermon*, we may be assured that the HOLY SPIRIT, *God*, by himselfe speakes vnto vs.

2 God speaketh to vs by his creatures *Angelicall*, and other, and that in diverse manners.

1 *In word only* as when no forme is seene, but a voice only is heard: as Iohn 12. 28. when *Christ* prayed, *Father, glorifie thy name*; immediatly there came a *voice* from heaven; *I both haue glorified it, and will glorifie it againe.*

2 *In deed only:* as when no *voice* is heard, but some semblance only is objected to the senses. *S. Gregorie* for illustration of this second way of Gods speaking by his creatures, bringeth for example the vision of *Ezechiel* 1. 4. He saw *a whirle winde come out of the North, with a great clowd, and fire wrapped about it, and in the middest of the fire the likenes of Amber*. All this hee saw; but you heare no mention of any *voice*. Here was *res sine verbo*; a deed, but no *voice*.

3 Both *in word & deed*; as when there is both a *voice* heard, and also some semblãce obiected to the senses: as happened vnto *Adam* presently after his fall: He heard *the voice of the Lord*

walking in the garden. Gen. 3. 8.

4 By *ſhapes*, preſented to the inward eies of our hearts. So *Iacob* in his dreame *ſaw* a ladder reach frō earth to heaven. *Gen.* 28. 12. So *Peter* in a trance *ſaw* a veſſell deſcende from heaven, *Act.* 10. 11. So *Paule* in a viſion *ſaw* a man of *Macedonia* ſtanding by him, *Act.* 16. 9.

5 By *ſhapes* preſented to our bodily eies. So *Abraham ſaw* the three men that ſtoode by him in the plaine of *Mamre*, *Gen.* 18. 2. And *Lot ſaw* the two Angels, that came to *Sodome*, *Gen.* 19. 1.

6 By *Celeſtiall ſubſtances*. So at Chriſtes baptiſme a [s] *voice* was heard out of a clowd, as alſo at his [t] transfiguration vpon the mount. *This is my beloved ſonne, &c.* By *Celeſtiall ſubſtances* I do here vnderſtand not only the *Heauens* with the *works* therein, but alſo *fire*, the higheſt of the elements, and the *Aire* nexte vnto it, togither with the *Windes*, and *Clowds*.

[s] Mat 3. 17.
[t] Mat. 17. 5.

7 By *Terreſtiall ſubſtances*. So God to reproue the dulneſſe of *Balaam*, enabled *Balaams* owne *Aſſe* to ſpeake, *Num.* 22. 28.

8 Both by *Celeſtiall* and *Terreſtiall ſubſtances*, as whē *God* appeared vnto *Moſes* in a flame of fire out of the middeſt of a buſh. *Exod.* 3. 2.

You ſee now, how God of old at ſundry times, & in diverſe manners did *ſpeake* to man: either by *himſelfe*, or by *his creatures*: & by *his creatures* many waies: ſometimes in *word*, ſometimes in *deed*, ſometimes in both, *word and deed*; ſometimes in *ſleepings*, ſometimes in *watchings*; ſometimes by *Celeſtiall ſubſtances*, ſometimes by *Terreſtiall*, ſometimes by *both, Celeſtiall and Terreſtiall*.

To make ſome vſe of this doctrine; let vs conſider, whether *God* doth not now *ſpeake* vnto vs, as of old hee did to our forefathers. We ſhal finde that now alſo he *ſpeaketh* vnto vs by *himſelfe*, whenſoever by the inſpiration of his holy Spirit he moveth our hearts to religious and pure thoughts; and alſo *by his creatures*: ſometime *by fire*, when he conſumeth our dwelling houſes: ſometime *by thunder*, when hee throweth downe our ſtrong holds; ſometime *by heate*, ſometime *by drouth*, ſometime

time *by noysome wormes, Locusts* and *Caterpillers*, when he takes from vs the staffe of bread; sometime *by plagues*, when in a few monthes he taketh from vs many thousands of our brethren; & sometime *by enemies*, when he impoverisheth vs by warre.

All these, and whatsoever other like these, are Gods *voices*, and do call vs to repentance. But as when there came a *voice* from heaven to CHRIST, *Ioh.* 12. 29. the people, that stood by and heard, would not bee perswaded that it was Gods *voice*; some of thē saying that *it thundred*, others that *an Angell spake*: so we, howsoever God layes his hand vpon vs, by *fire*, by *thunder*, by *famine*, by *pestilence*, by *warre*, or otherwise, we will not be perswaded that God *speakes* vnto vs; we wil rather attribute these things to *nature*, to the *heavens*, to *starres* and *planets*, to the *malice of enimies*, to *chance*, and the like.

As perverse as we are, there is a *voice* of God, which we cannot but acknowledge to be his, and at this time to bee directed vnto vs. Mention of it is made *Heb.* 1. 2. *In these last daies God hath spoken to vs by his sonne*. The gospell of *Christ* is the *voice* of God. It is the *voice* of God, the rule of all instruction, the first stone to be laid in the whole building: that clowd by day, that pillar by night, whereby all our actions are to be guided. This *gospell* of CHRIST, and *voice* of God, cals vs now to obedience.

O the crookednes of our vile natures! Our *stiffe* neckes will not bend. God *speaketh* vnto vs by his Ministers, to walke in the *old way*, the good way; but we answere like them, *Ier.* 6. 16. *We will not walke therein*. He speaketh to vs by his watchmen, to take heed to the sound of the trumpet; but wee answere like them, *Ier.* 6. 17. *We will not take heed.*

Turne vs good LORD, vnto thee, and we shall be turned. Good LORD open thou our eares, that if it be thy holy will, either to *Roare* vnto vs, or to *speake* with a milder *voice*: either to come against vs in *iudgement*, or to visit vs in *mercy*; we may readily heare thee, and yeeld obedience: and as obedient children receiue the promise of eternall inheritance. So when the time of our separation shall be, that we must leaue this world,

a place of *darknes*, of *trouble*, of *vexation*, of *anguish*, thou, LORD wilt translate vs to a better place, a place of *light*, where *darkenesse* shall be no more; a place of *rest*, where *trouble* shall be no more; a place of *delight*, where *vexatiõ* shall be no more; a place of endlesse & vnspeakable *ioies*, where *anguish* shal be no more. There this corruptible shall put on incorruption, and our mortalitie shall be swallowed vp of life. Even so be it.

THE

THE FOVRTH LECTVRE.

AMOS 1. 2.

And he said, the LORD *shall roare from* SION, *and vtter his voice from* IERVSALEM; *and the dwelling places of the shepheards shall perish, and the top of* CARMEL *shall wither.*

IN my last exercise I entreated of the Speaker. Now am I to entreat of the places from whence he speaketh; expressed in two names: *Sion* and *Ierusalem*.

The LORD *shall roare from* Sion, *& vtter his voice from* Ieruſalem, *&c.*

Sion] I read in holy Scripture of two *Sions*. The one is Deut. 4. 48. a hill of the *Amorites*, the same with *Hermon*. *Moses* there calleth it [a] *Sion*, by the figure [b] *Syncope*; the right name of it is [c] *Sirion*; and so recorded Deut. 3. 9. The other [d] *Sion*, is the *Sion* in my Text; mount *Sion* in *Iudah*, vpon the top whereof was another moūtaine [e] *Moria*, vpon which stood the Temple of the LORD. Before it was called the [f] *Tower* or *Fort of Sion*. It was a fortresse, a bulwarke, a strong hold, and place of defence for the *Iebusites*, the inhabitants of the land against their enimies. Against these *Iebūsites* King *David* came with a warlike power speedily surprised their fort, built round about it; dwelt in it; and called it his [g] owne City, as appeareth 2. Sam. 5. 9.

This is the *city of David*, so much [h] mentioned in the sacred bookes of *Samuel*, the *Kings*, and *Chronicles*. To this his own City, mount *Sion*, *David* accompanied with the Elders, and Captaines of *Israel*, [i] brought the *Arke* of the LORD with shouting, with cornets, with trumpets, with cymbals, with viols

[a] שיאן
[b] Iunius in Deut. 3. 9.
[c] שיריון
[d] ציון
[e] Drusius observ. 14. 21. Not. & Iuni⁹ in Psal. 48. 3.
[f] 2. Sam. 5. 7.
[g] *The City of* DAVID.
[h] 2. Sam. 5. 7. 1. King 8. 1. 1. Chron. 11 5 2 Chron. 5. 2.
[i] 2. Sam. 6. 15.

ols, with harpes; as is plaine by the ſtorie, 1. Chron. cap. 15. & 16. Now began the holy exerciſes of *religion* duly to be obſerved in this *city of David*: mount *Sion* was now the place of the Name of the LORD *of hoaſts*.

Hitherto belongeth that ſame excellent deſcription, & cõmendation of mount *Sion*, Pſal. 48. 1, 2, 3. Mount *Sion* lying northward from *Ieruſalem*, is *faire in ſituation*. It is the *city of the great King*; the *city of God*; Gods *holy mountaine*; the *ioy of the whole earth*. In the *palaces thereof God is well knowne for a ſure refuge*. In this *city* of *David*, the holy mount *Sion*, the Lord of hoaſts, whom the [k] Heavens, and the Heaven of Heavens are not able to containe, is ſaid to [l] *dwell*, Pſal. 9. 11. not that hee is tied to any place; but becauſe there were the moſt manifeſt, and often teſtimonies of his reſidence; Thus is *Sion* taken litterally.

[k] 1. King 8. 27 2. Chron. 6. 18
[l] Pſal 74. 2.

It is alſo taken ſpiritually, by a *Synecdoche*, for the Church, Spouſe, and Kingdome of *Chriſt*: as Pſal. 2. 6. where God is ſaid to haue *annointed* his *King over* Sion, *the hill of his holyneſſe*. *Siõ* there is not to bee vnderſtood the *terreſtiall* Sion *by Ieruſalem*, but another *Sion*; *elect*, and *ſpirituall*; not of this world; *holy Sion*; ſo called for the grace of *ſanctification* powred out vpon it, even the *holy Church of Chriſt*: whereto doe appertaine the holy Patriarchs, the Prophets, the Apoſtles, the vniverſall multitude of beleevers throughout, not only *Iſrael*, but the whole *world*. *Sion* in this ſignification is obvious in holy Scripture. To which ſenſe by the *daughters of Sion*, in the [m] Pſalmes of *David*, in [n] *Solomons* ſong, in the prophecies of [o] *Eſay*, and [p] *Ioel*, you may vnderſtand the faithfull members of the Church of *Chriſt*.

[m] Pſal. 149. 2.
[n] Cantic. 3. 11
[o] Eſa. 3. 16. 17. Eſai. 4. 4.
[p] Ioel, 2. 23.

There is yet one other ſignification of *Sion*. Its put for *Heaven*, as learned *Druſius* in his notes vpon my text obſerveth. The like obſervation is made by *Theophylact*, and *Oecumenius* commenting vpon Heb. 12. 22.

Now the *Sion* in my text, from whence the LORD is ſaid to *roare*, to ſpeake terribly, and dreadfully, is, either the *Temple* vpon mount *Sion* by *Ieruſalem*: or the *Church of Chriſt*, where-

of

of *Sion* is a type; *Sion* the holy one of *Israel*, whose walles are salvation, and gates praise: or the *Heaven* of *Heavens*, the most proper place of Gods residence.

Ierusalem] Of old this city was called *Salem*, as Gen. 14.18. when *Melchisedeck*, King thereof, brought forth bread and wine to refresh *Abram*, and his followers. Afterward it was possessed by the *Iebusites*, and named *Iebus*, Iudg. 19.10. *Peter Martyr* in 2. Sam. 5.6. from both these names *Iebus* and *Salē*, supposeth that by the change of a few letters *Ierusalem* hath had her name; and not from the mountaines called *Solymi*, as some doe coniecture, but erre: for that the mountaines *Solymi* were in *Pisidia*, not in *Iudea*. Many were the names of this city. Some of them, *Benedictus* in his marginall note vpon *Iosua* chap. 10. nameth in a distiche,

Solyma, Luza, Bethel, Ierosolyma, Iebus, Helia,
Vrbs sacra, Ierusalem *dicitur, atq; Salem.*

In this distiche 9 names of this one city are couched together; *Solyma, Ierosolyma, Ierusalem, Iebus, Salem, Bethel, Helia, Luza*, the *holy City*. *Drusius Observat. sacr. lib. 14. cap. 21.* noteth that *Ierusalem* did consist of two parts: the one was called, ἡ κάτω πόλις, the lower city; the other, ἡ ἄνω πόλις, the higher city. This higher city was *Sion*, or mount *Sion*, whereof you haue already heard, and was diuersly tearmed, Ἄκρα, ἀκρόπολις, the *city of Dauid*, the *fort*, the *fort of Sion*, the *tower of Sion*.

But I come not to preach *names* vnto you. Will you heare of the honour of this *city*? they that were aliue, whē *Ierusalem* flourished to haue q numbred her *towers*, to haue considered her *walles*, to haue marked her *bulwarks*, and to haue told *their posterity* of it, might haue made a report scarsly to haue beene beleeued. This we knowe by Psal. 48.4,5. When the *Kings of the earth were gathered together, and saw it; they marvelled, they were astonied, and suddainely driven backe*. Thus is *Ierusalem* taken literally. q Psal. 48.12.

It is also taken spiritually for the *Church*; either *militant* here on earth, or *Triumphant* in heaven. For the *Church Militant*, Psal. 128.5. *Thou shalt see the wealth of Ierusalem all thy*

life long. And for the Church *Triumphant*, Gal. 4. 26. *Ierusalem, which is aboue, is free.* The Catholique Church, Militant, and Triumphant, is called *Ierusalem*; becauſe *Ierusalem* was a type thereof.

Ierusalem was a type of the *Catholike Church* in ſundry reſpects.

1 God did chooſe *Ierusalem*, aboue al other places of the earth, to[r] dwell in. So the *Catholike Church*, the companie of the predeſtinate, God hath choſen, to be a peculiar people vnto himſelfe.

[r] Pſal. 132. 13. Pſal. 135. 21.

2 *Ierusalem* is a city, [s] compact in it ſelfe, by reaſon of the bond of loue, and order among the Citizens. So the faithfull, the members of the *Catholike Church*, are linked together by the bond of one Spirit.

[s] Pſ. 122. 3.

3 *Ierusalem* was the place of Gods ſanctuarie, the place of his preſence, and worſhip, where the promiſe of the ſeed of the woman was preſerved till the comming of the *Meſſias*. Now the *Catholike Church* is in the roome thereof. In the *Catholike Church* we muſt ſeeke the preſence of God, & the word of life.

4 In *Ierusalem* was the [t] throne of *David*. So in the *Catholike Church* is the throne, and ſcepter of CHRIST; figured by the Kingdome of *David*.

[t] Pſal. 122. 5.

5 The commendation of *Ierusalem* was the ſubiection, & obedience of her citizens. The *Catholike Church* hath her citizens too: Eph. 2. 19. and they doe yeeld voluntarie obedience and ſubiection to *Chriſt* their *King*.

6 In *Ierusalem* the names of the citizens were inrolled in a regiſter. So the names of all the members of the *Catholike Church* are inrolled in the booke of life, Revel. 20. 15.

You ſee now what *Ierusalem* is *literally*, and what *ſpiritually*. *Literally*, it is that much honoured City in *Iudea*, the [u] City of God, even the ſanctuary of the tabernacle of the moſt High. *Spiritually* it is the holy Church of *Chriſt*: either his Church *Militant* on earth, or his Church *Triumphant* in Heaven.

[u] Pſ. 46. 4.

Now

Now the *Ierusalem* in my text, from whence the LORD is said to vtter his voice; is either *Ierusalem* in the literall, or *Ierusalem* in the spirituall vnderstanding: it is either *Ierusalem* the mother city of *Iudea*; or *Ierusalem* the Church of Christ, *Militant* vpon earth; or *Ierusalem* aboue, the most proper place of Gods residence. So that *Ierusalem* here is the same with *Sion*, an exposition of *Sion*. *The* LORD *shall roare from Sion*, that is, in other words, *The* LORD *shall vtter his voice from Ierusalem.*

Marke I beseech you, (beloved in the LORD,) The LORD *shall roare*, not from *Dan*, and *Bethel*, where *Ieroboams* calues were worshipped; but from *Sion*, the mountaine of his holines: *and hee shall vtter his voice*, not from *Samaria*, drunken with Idolatrie: but from *Ierusalem*, the [z] *city of truth*, wherein the puritie of Gods worship did gloriously shine. Wee may take from hence this lesson. [z] Zach. 8. 3.

Sion *and* Ierusalem *are to be frequented, that thence hearing God speake vnto vs, we may learne what his holy will is.*

To speake more plainely. This is the lesson which I commend vnto you.

The place where God is serued, and the exercises of his religion are practised, must be carefully frequented.

That I may the more easily perswade you to come vnto, and to frequent this place, this house of God, his holy Church, and Temple, I bring you a guid. This guid is a *King*, and leads you the way, the blessed *King Dauid*. I beseech you, marke his affection, Psal. 84. 1. *O* LORD *of hoasts, how amiable are thy tabernacles? My soule longeth, yea & fainteth for thy courts.* Mark his loue, Psa. 26. 8. *O* LORD *I haue loued the habitation of thine house, and the place where thine honour dwelleth.* Marke the earnestnes of his zeale, Psal. 42. 1. 2. *As the Hart brayeth for the riuers of water, so panteth my soule after thee O God. My soule thirsteth for God, euen for the liuing God; when shall I come, and appeare before the presence of God?* Let this holy *King, King Dauid*, be the patterne of your imitation.

Beloued, you must haue an earnest loue and desire to serue

God in the assembly of his Saints: you must much esteeme of the publike exercise of religion. It is Gods effectuall instrumẽt and meane to nourish, and beget you to the hope of a better life. In what case then are you, when you absent your selues from this, and the like holy assemblies: when either you come hither carelesly, or else do graceles contemne this place. Here is *Sion*, here is *Ierusalem*; here God *speaketh* to you in the language of *Canaan*: and here may you *speake* to him againe with your owne mouthes.

It is every mans duty, the dutie of every one that loues *God*, to come vnto Gods house, his house of prayer. In this respect thus saith the LORD, Esay 56.7. *Mine house shall bee called the house of prayer for all people*. For *all people*: there is no difference betweene the[y] *Iew* and the *Grecian*, betweene the *bond* & the *free*, betweene the *male* and the *female*; for our LORD, who is LORD over all,[z] is *rich vnto all that call vpon him*. Mine house shall be called an house of prayer *for all people*.

[y] Galat.3.28.

[z] Rom.10.12.

To imprint this sentence in your heartes, it is repeated vnto you, Mat.21.13. Where *Iesus Christ* to the mony changers, & doue-sellers, whom he found in the Temple, vseth this speech, *It is written, mine house shall be called an house of prayer, but yee haue made it a den of theeues*. *Iunius* his note vpon the place is good: *Qui domo Dei non vtitur ad orationis domum, is eò devenit, vt speluncam latronum efficiat eam*: Whosoever vseth not the house of God, for a house of prayer, hee commeth thither to make it a denne of theeues. Let vs take heed (beloved in the Lord) whẽsoever we come vnto the Church, the house of God, that we be not partakers of this sharpe censure.

Ecclesiastes chap.4.17. giueth a profitable caveat, *Take heed to thy foot, when thou entrest into the house of God*: intimating thus much; that of duty we are to enter into the house of God. Though the *Temple* in *Ierusalem*, and all the worship in ceremonies, that was annexed to it, are taken away; yet is *Salomons* caveat good for vs still. *Take heed to thy feet when thou entrest into the house of God*. For we also haue *Gods house*, where hee is chiefly to be sought, and worshiped; even in every place appoin-

poinſted by publike authoritie for *publike aſſemblies*.

Wherefore, I pray you, hath God given his Church [a] ſome *Apoſtles*, ſome *Prophets*, ſome *Euangeliſts*, ſome *Paſtors*, ſome *Teachers*? Is it not as we are taught, Epheſ. 4. 12. for the *gathering together of the Saints*, for the *worke of the miniſterie*, and *for the edifying of the Body of Chriſt*? See you not here a forcible argument, and euident proofe, for this your *publike* meeting? There is Matth. 18. 20. a ſpeciall promiſe of a bleſſing to light vpon you, as oft as you ſhall come to this place; and thereof the author of all truth aſſureth you: *Where two or three are gathered together in my name, there am I in the midſt of them.* O weigh, and conſider this. If you loue, & would haue the ſocietie, fellowſhip, & company of your ſweet Saviour, *Ieſus Chriſt*; you muſt frequent this place, hither muſt you come. Knowe this: you cannot be right worſhippers of *God* in private, if you refuſe, or neglect to frequent this *publike* aſſemblie, the *Sion*, the *Ieruſalem*, from whence God is pleaſed to ſpeake vnto you.

[a] 1. Cor. 12. 27.

Much then, very much to blame you, whoſoeuer doe for none, or for ſmal occaſions abſent yout ſelues from this place, this *houſe of God*, at appointed times, where, & when your *publike* prayers ſhould be as it were a *publike* renoūcing of al ſects, and ſocietie with idolatrie, and prophaneſſe; an acknowledgement and confeſſion of the true God, and a publike ſanctification of Gods holy *Name* to the glory of God.

The time was, and I dare avouch it, Act. 21. 5. when *all the congregation of Tyre* with their *wiues* and *children*, bringing St *Paul* out of the towne to the ſea *ſhore*, *kneeled downe* with him, and *prayed*. Shall we in theſe daies finde this zeale among Chriſtians? I much doubt it; and am perſwaded, men will bee aſhamed, in imitation of thoſe *Tyrians*, to kneele downe in an open place, to pray vnto God publikely.

I will not rub this ſoare; I know ſomewhat, and you knowe more then I; how backward many of you haue beene, frō doing God due ſervice in this place. Shall I ſay, you haue diſhonoured him, ſome by irreverence, ſome by much abſence, ſome

by wilfull refusall to bee made partakers of the blessed *Communion* of the *body*, and *bloud* of our Lord, and Saviour, *Iesus Christ*? I thinke, should any one of you invite your neighbour to sup with you, but once, & he refuse it, you would take some displeasure at him: and shall *God* Almightie, the mightie creatour of Heaven, of Earth, & of all you, that heare me this day, invite you many times to come, and suppe at the table of his blessed Sonne, and you refuse it? Beleeue it, hee cannot take it well.

It is no indifferent, or arbitrary thing, to come, or not to come to the Lords table. Come you must of duty; though of duty you are first to examine your selues. Whosoever therefore wilfully refuseth to come, he sinneth very grievously, as a learned [b] Divine well noteth.

[b] Bucanus Loc. 48.

1 Because he contemneth not any *humane*, but a *divine edict*, the expresse commandement of the Lord of life: *Doe this in remembrance of me.*

2 Because he little esteemeth the *remembrance* of *Christs his death*, by which we are *redeemed.*

3 Because he neglecteth the *communion* of the *body*, and *bloud of Christ.*

4 Because he sheweth himselfe to be none of the number of *Christs* disciples.

I beseech you (dearely beloved) lay vp these things in your harts; let this day be the beginning of your reformatiō; resolue from hence forth to performe your due obedience to God in this place; to poure forth your praiers before him, to heare his holy word, and to frequent the Lords table; where by faith in his death and passion, you may receiue many a gracious blessing: forgiuenes of your sinnes, your reconciliation with God, the death of iniquity in you, and the assured pledge of eternall life.

I haue now by occasion, of SION and IERVSALEM, the place, from whence God will speake vnto y[ou], exhorted every one of you in particular to come to the Church. I pray you note this to be but a part of your duty. It is not enough for you

to come your selues to the Church; you must sollicite and exhort others to come likewise. Fathers must bring their children, Masters must bring their Servants. For old, and yong, should come.

My warrant for what I say, I take out of *Ioel.2.15,16. Call a solemne assembly, gather the people, sanctifie the congregation, gather the elders, assemble the childre, & those that suck the breasts.* Marke, I beseech you. *Children*, and such as *sucke the breasts* must be assembled. You must haue the spirit of resolution, to say with *Ioshua*, cha.24.15. *I, & my house, will serue the* LORD.

Your duty is yet further extended beyond your *children*, & *servants*; to your *neighbours*, & also *strangers*, if they come in your way. This we may learne out of the prophecies of *Esay*, *Micah*, and *Zacharie*. First *Esay* 2.3. *The faithfull shall say Come, and let vs go vp to the mountaine of the Lord, to the house of the God of Iacob, and he will teach vs his waies & we wil walke in his pathes: for the law shall go forth of* SION, *and the word of the Lord from* IERVSALEM. Againe *Micah* 4.2. You shall finde the very same exhortation made by the faithfull, and in the same words: *Come, and let vs go vp to the mountaine of the Lord, to the house of the God of Iacob, &c.* The Prophet *Zachary* chap.8.21. for summe, and substance speaketh the same thing: *They that dwell in one towne, shall go vnto another, saying, vp, let vs go, and pray before the* LORD, *& seeke the* LORD *of hoastes, I will go also.*

Thus farre of the place from whence the Lord speaketh expressed by two names *Sion* and *Ierusalem.*

THE

THE FIFTH LECTVRE.

AMOS 1. 2.

And he said, the LORD *shall roare from* SION, *and vtter his voice from* IERVSALEM; *and the dwelling places of the shepheards shall perish, and the top of* CARMEL *shall wither.*

OF the speaker, & place from whence he speaketh, I haue heretofore spoke. Now proceed we to the sequels of the speech, which shall for this time bee the ground of my discourse.

The dwelling places of the shepheards shall perish] So doe the words sound for their substance. Yet after the letter in the originall, & Hebrew copie, we are to read otherwise: the *fruitfull* or *pleasant places of the shepheards haue mourned.* Let vs briefly take a view of the words, as they lie in order.

The dwelling places] So is the Hebrew נאות englished not vnfitly. For though properly it signifieth *fruitfull*, and *pleasant fields*, and *pastures*; yet because shepheards did vse in the wilderneſse, neere vnto such fields & pastures to erect themselues little cottages and cabins, that they might bee at hand to defend their harmeleſse sheepe from savage and ravenous beasts, it may here well be englished, the *dwelling places.*

The dwelling places of the shepheards] In my first lecture vpō this prophecy, I told you there were two sorts of *shepheards.* In the first rancke, I placed *sheepmasters*; in the second, their *servants.* Among the first sort of shepheards was *Mesa King* of *Moab*: who 2. *King* 3. 4. is called a *shepheard*, and there regi-

stred

ſtred to haue rendred to the *King* of *Iſrael an hundred thouſand lambes, and an hundred thouſand rammes, with the wooll.* The other ſort of *ſhepheards*, is of ſuch, as are hired to keepe ſheep; to ſee to their feeding & ſaſtie. Such we properly call ſhepheards, and ſuch are the ſhepheards in my text. It followeth.

Haue mourned] The text is ſo; the meaning is; *ſhall mourne*. This *enallage* or change of the time; of the time paſt for the time to come, hath its reaſon from a truth contained in a ſaying of the Schoolemen, *Apud Deum non eſt tempus:* God is beyond times limits. Hee was when time was not; and ſhall bee when time ſhall be no more. Its common with the Prophets to ſpeake of a future thing, as of a thing paſt, or preſent. A learned [a] *Grammarian* doth well expreſſe the reaſon; *quia Prophetia ipſorum tam certa eſt, ac ſi ſpectatores rerum futurarum in præſenti omnia fieri cernerent.* The prophecies in the olde time, which came not by the will of man, were of as great certainty as if the Prophets had beene preſent ſpectatours of the things to come.

[a] Otho Gualterius.

The *ſweet ſinger* of *Iſrael*, to ſhew Gods promiſe made for the encouragement of the man, that loueth to liue a godly life, ſaith Pſal. 1. 3. *Hee hath beene like a tree planted by the rivers of waters. He hath beene*, that is the text; the ſenſe is, *he ſhall be* like ſuch a tree. *Iacob* in the 48. of Gen. ver. 22. thus bleſſeth *Ioſeph*: *I haue giuen thee one portion aboue thy brethren. I haue giuen thee*, that is the text; the ſenſe is, *I doe*, or *will giue thee*. In Hoſea 10. 5. we read thus, *The people of the Calfe of Bethaven haue mourned over it*. The text is, *haue mourned*; the ſenſe is, *ſhall mourne*. So here my text is, *The dwelling places of the ſhepheardes haue mourned:* the ſenſe is, *they ſhall mourne*.

Shall mourne] *Mourne*? How can dwelling places *mourne*? Even as the earth can *mourne*. The lamentations & *mournings* of the earth are eternized with holy Prophets pennes. With *Eſayes* penne, chap. 24. 4. *For the ſinnes of the people the land lamenteth and fadeth away*. and againe chap. 33. 9. *For the ſinnes of the people the earth mourneth and fainteth*. With *Ieremies* pen, firſt chap. 4. 28. *For the ſinnes of Iudah the earth ſhall mourne*; againe chap. 12. 4. *For the wickedneſſe of the inhabitants ſhall the*

land mourne; a third time chap. 23. 10. *becauſe of oathes the land mourneth.* With *Ioels* penne chap. 1. 10. *for ſinne the land mourneth.* With *Hoſeas* penne chap 4. 3. becauſe there is no *truth*, nor *mercy*, nor *knowledge of God in Iſrael*, every one breaking out by *ſwearing*, by *lying*, by *killing*, by *ſtealing*, by *whoring*, *blood* touching *blood*, *therefore ſhall the land mourne.*

Lamentation, and *mourning* proper paſſions of the reaſonable creature, are by a tranſlation aſcribed to the *Earth*; to note either that ſhe is ilfavored, and out of faſhion for lacke of dreſſing; or that men for her deſolation doe *lament*, and *mourne*; as *Druſius lib. 1. quæſt. Hebr. qu. 27.* obſerveth out of *S^t Auſtine.* Suitable to the *mournings* of the *Earth*, is the *mourning* in my text: *the dwelling places of the ſhepheards ſhall mourne*] It is a tranſlation from living things to things without life; from ſhepheards to their dwelling houſes: The dwelling places of the ſhepheards ſhal mourne, that is, the ſhepheards themſelues ſhall mourne, when they ſhall behold the ſpoile, overthrowe, and deſolation of their dwelling houſes. Our *Engliſh reading* then for the ſenſe is good, *The dwelling places of the ſhepheards ſhall periſh.*

You ſee now the deſolation of the dwelling places of the ſhepheards. Will you haue the reaſon of it? Looke backe then to the but-now cited places of *Eſay*, *Ieremie*, *Hoſea*, *Ioel*, for the reaſon, why the earth is ſaid to mourne. The reaſon is the ſame for the earthes mourning, and the mourning of the ſhepheards dwelling houſes: even *ſinne* and *iniquitie.* Whence you may learne this leſſon.

Sinne and iniqutie are meanes to lay waſt, and make deſolate [*our dwelling houſes*] *yea the faireſt, and goodlieſt buildings; all manner of buildings.*

This point I might at large demonſtrate & make plaine vnto you, by the ruines of time: by the ruines of the old world of *Sodome*, *Gomorah*, and their *ſiſters*; of *Babel*; of the firſt, and ſecond *Temples*; of the Eaſterne *Churches*; of the *Abbeyes*, and *Monaſteries* of this land. But for this preſent I will content my ſelfe only to deliver vnto you, and that briefly, a few briefe notes

notes for your further instruction, and meditation.

It is true? *Are sinne and iniquitie meanes to lay wast, & make desolate all manner of buildings?* Why then (beloued) you must acknowledge and confesse, that the crying sinnes of your forefathers haue beene the cause why Gods owne *house*, and [b] *Chappell* among you, is become *wast*, and *desolate*. This meditation concerneth some of you specially: you among whome God sometimes had his *Sion*, and *Ierusalem*, his house of prayer, and sacred Chappell. O it is a fearefull iudgement of God vpon you, that he hath removed his kingdome, and your candlesticke from among you. But you will lay this blame vpon your *forefathers*. I cannot excuse *them*. Yet must I tell you, that except *yee* amend *your* liues, a worse thing may befall you.

[b] *The Chappel at* MARSTON MEISEY *ruined.*

And you (beloued) who haue your dwelling neere vnto this *House of God*, the place of assembly for his Saints, will you match your neighbours in sinne, and iniquitie; and not feare their punishments? [c] When first I beheld, and considered the condition of this *House*, wherein we are now assembled; it seemed to me that desolation had begunne to set her foote here. What else could your selues thinke of, or hope for, as oft as you beheld her decayed estate?

[c] Gul. Reginald. Calvino turc. lib. 2. cap 15. in argumento Libri. *In Anglicano & Turcico ministerio summa est conuenientia.* TEMPLA *vtrinq; sunt similia, sed Turcis ornatiora & magnificētiora.* pag. 313.

Such *Churches* as this, if any bee so bad as this, within this Realme, may giue some occasion to that same scandalous assertion, of one of our English [c] fugitiues beyond the seas: that *the Churches in Turkie are more sumptuous, and stately, then ours in England.* Of ours he saith, that they are [*] *turpes, sordidæ, immundæ*; foule, vncleane, & sluttish. To perswade you to repaire her decayed places, I would it were within the compasse of my *Rhetoricke*. Yet let me propound one question vnto you, Hag. 1.4. *Is it time for your selues to dwell in your seiled houses, and this house to lye wast?* Consider your own waies in your own hearts and giue your answer vnto God.

[*] *Apud vestros Euangelicos --- Ecclesiæ plerūq; turpes, sordidæ, & immundæ iacent. At hominum nobiliū, mercatorum, iuridicorum, Baronum, Comitūq; domibus, nihil ornatius, nihil operosius, & in his poliendis homines priuati regias aliquādo gazas consumūt* Ibid. pag. 318.

A second note for your further instruction, and meditation followeth. It is true? *Are sinne and iniquitie means to lay wast, & make desolate all manner of buildings?* How then is it, that *our dwelling houses* doe yet stand, and flourish? Our *sinnes*, and *iniquities*,

quities, are exceeding impudent, and sawcie; they are ascended into the presence of God, and doe stand like *Sathan* among his children before his face. Yet for all this impudencie, and sawcinesse of our *sinnes* and *iniquities*, God is pleased to suffer *our dwelling houses* to be in safetie. The consideration of this point may stirre vs vp to a gratefull agnition, and acknowledgment of Gods singular bountie, and longanimitie. It is out of the bountie of the LORD, that the earth, since the time it first was cursed for the fall of man, doth to this day yeeld fruit in abundance for the vse of man. That our possessions, habitations, dwelling houses, and Churches are not laid wast, and made desolate, it is to be ascribed to Gods long sufferance, and longanimitie. Of which I shall (God willing) anon speake more fully, whē I shal haue considered the words of the second sequel, or consequent of Gods speech, which are: *The top of Carmel shall wither.*

The top of Carmel] There were two hills of this name, as St *Hierome* teacheth; both in *Iudea*; the one in the southerne climate of that country, whereon *Nabal* the husband of *Abigail* did dwel, 1. Sam. 25. 2. the other neere vnto *Ptolemais*, towards the sea coast, vpon which *Elias* prayed for raine, 1. Kings 18. 42. St *Hierome* seemeth to doubt, which of these two *Carmels* our Prophet here intendeth. But *Ribera* resolveth for that *Carmel*, which was neere vnto *Ptolemais*, because it did appertaine to the lot of the ten tribes, against whom *Amos* in this booke prophecieth.

This *Carmel* was a hill of much fatnesse, and fertilitie: wherupon it may, as proverbially, be taken for any such place. St *Hierome* writing vpon Esay 16. saith, it is the Scriptures idiome, and proper forme of speech evermore to compare the rich hil, *Carmel*, to fertilitie, and abundance. One of the Hebrewe [d] Doctors saith, that *Carmel* is a generall name for all fruitfull arable fields, and vineyards. A great [e] Hebrician saith, that because the hill, *Carmel*, had by it a valley of exceeding feracitie, and fruitfulnesse, therefore *Carmel* is appellatiuely taken for any place set with corne, trees, or vines; and specially with

[d] R. David apud Drusiū.
[e] Pagnin.

standing

ſtanding corne, with newe and fat wheat while it is in eare: though another [f] *Hebrician* of like note, affirmeth that becauſe *Carmel* collectiuely ſignifieth ſtanding corne, or new wheate yet in the eare, therefore a certaine region in the province of *Canaan* of extraordinary fertilitie (as alſo a hill, and city there) was called after this name, *Carmel*. Whatſoever *Carmel* bee in this place, whether a proper name, or an appellatiue, out of doubt it betokeneth a place of much fruitfulneſſe. Following the ſtreame of expoſitors, I am of opinion, that *Carmel* in my text, is that ſame fruitfull mountaine of *Iudea* by Ptolemais.

[f] Marinus in Arca Noe

The top of Carmel] A place fit by reaſon of the woodes there, to lurke, and lie hid in; as is plaine by *Amos*, 9. 3. *Though they hide themſelues in the top of* Carmel, *I will ſearch, and take them out thence.*

The top of Carmel] In the Hebrew it is the *head of Carmel*. The *head*, or *top* of *Carmel*, is the Scripture phraſe, to expreſſe whatſoever is beſt in *Carmel*. By the like phraſe we ſay *Caput vnguẽti*, the *head* or the *top of the ointment*, to ſignifie the *beſt* of the ointment.

The top of Carmel] *Pagnine* thus tranſlateth it, *vertex loci fertilis*: the top of the fruitfull place. And *Iunius* thus: *præſtantiſſimum aruorum*: the beſt of the fields. Both *Pagnine*, and *Iunius*, doe take *Carmel* here for an appellatiue, and not for a proper name.

The top of Carmel ſhall wither] ſhall wax dry, or be dried vp. That is, where moſt fruitfull fields, and paſtures are, there ſhall be a defect, and want of neceſſaries for mans life.

Thus haue you the expoſition of this laſt clauſe. Nowe bee patient, I pray you, while from hence I commend on leſſon vnto you. It is this:

For the ſinnes of a people, God will make the top of their Carmel to wither.

I ſpeake it more plainely.

For the ſinnes of a people, God will make their beſt groundes to yeeld them little, or no profit.

For proofe of this point, you will be pleaſed to heare the e-

vidence of the holy Spirit, given in the word of life, Deut. 28. 20, Thus saith the LORD: *because of the wickednes of thy works, whereby thou hast forsaken mee, the* LORD *shall smite thee with blasting, and with mildew: the Heaven which is over thy head shal be brasse, and the earth that is vnder thee, shall be yron: insteed of raine, the* LORD *shall giue thee dust and ashes, even from heaven shall it come downe vpon thee vntill thou be destroyed.*

In the 2. Chapter of Hosea, and the 5 verse, because *Israel*, had plaid the harlot, and done shamefully, departing from the LORD, thus saith the LORD: *I will take away from Israel my corne in the time thereof, and my wine in the season thereof, & wil recover my wooll, & my flax, which I lent her, to cover her shame.* Marke I beseech you, the manner of the LORDS speech, *my corne, my wine, my woll, my flax*; they are none of ours, they are all the Lords. The LORD hath lent thē vs, to serue our turnes, and necessities: if we abuse them to idolatrie, or prophanes, he will take them from vs, & recover them againe vnto himselfe.

In the 4. Chapter of Hosea, and the 3. verse, because there is no truth, nor mercy, nor knowledge of God in the land: but every one breaketh out by *swearing*, by *lying*, by *killing*, by *stealing*, by *whoring*, and blood toucheth blood, thus saith the LORD: *the land shall mourne, and every one that dwelleth therein shall be cut of, with the beasts of the field, and with the foules of heaven, and also the fishes of the sea shal be taken away.* If so: what good then comes to you from *Carmel*, from your best, & most fruitfull grounds?

In the 8. chapter of *Hosea*, and the 7. verse, because *Israel* transgressing the covenant of the LORD, and trespassing against his law, *had sowen the winde*, thus saith the LORD: *they shall reape the whirle winde: it hath no stalke*; the *bud shall bring forth no meal; if so be, it bring forth, the strangers shall devoure it.* If so; what profit then can we, matching *Israel* in their most grievous transgressions, & trespasses, expect from *Carmel*, our most fruitfull, and pleasant fields.

The wisest *King* that ever sacred writ made mention of, hath this saying, *Prov.* 13. 25. *The belly of the wicked shall want.* True great

great *Solomon*. The belly of the wicked man ſhall be emptie. His *Carmel*, the very beſt of his poſſeſſions, ſhall yeeld him little profit.

To make an end of this diſcourſe, I would, I could write it in your harts, what the ſweeteſt ſinger, *Pſa.* 107. 34. delivereth vnto you, touching this point: it is worthy your beſt remembrance. *A fruitfull land God turneth into barrennes, for the wickedneſſe of thē, that dwell therein.* This one place (had I troubled you with no more) would haue been a pregnant, and ſufficient proofe of my propounded doctrine. What *fruit* can you look for out of *barrenneſſe*? And by this one place you ſee, that God turneth a *fruitfull* land into *barrenneſſe*, for the *wickedneſſe* of them, that dwell therein. You muſt then acknowledge the leſſon commended vnto you to be good, and true; namely, that *for the ſinnes of a people, God will make their* Carmel *to wither*; that for the ſinnes of a people, God will make beſt grounds to yeeld them little, or no profit.

Now let vs ſee, what vſe we may make of this doctrine for our further inſtructions.

A firſt vſe, is to admoniſh ſuch as doe dwell in delectable, pleaſant, well watred, and fruitfull places, that they boaſt not overmuch of their fertile, and ſweet poſſeſſions: ſince there is no land ſo *delectable* to the eie, or *fruitfull* to the purſe, but it may be turned into a *wilderneſſe*. If for our ſinnes God ſhall come againſt vs in the fierceneſſe of his wrath; we ſhall be as [g] *Sodom*, and like vnto *Gomorah*: our land ſhall burne with *brimſtone*, and [h] ſalt; it ſhall not be ſowen, nor ſhall bring forth; neither ſhall any graſſe grow therein. O LORD, deale not with vs after our ſinnes, neither reward vs according to our iniquities.

[g] Eſay, 1. 9.
[h] Deut. 29. 23.

A ſecond vſe, is to warne rich men, the richer ſort among you, that weighing rightly the power of Almighty God, by which he maketh the top of *Carmel* to wither, & turneth your *fruitfull* fields into *barrenneſſe*; you will beware of inſolencie, and containe your ſelues in modeſtie, and ſubmiſſion. Know this; there is no man hath a foote of ground, or never ſo ſmall a poſ-

possession to dwel in, but he hath it at Gods hand; and vpō this condition; that he keepe his statutes, and commaundements. Which if you disobey, contemne, and cast behinde you, assure your selues, your riches are none of yours, you are not the right owners of them; but meere vsurpers. The LORD of hoasts wil send an hoast of enimies against you.

Art thou rich in *mony*? thou art in danger of *theeues*: art thou plentifull in *houshold stuffe*? thou art in danger of *fire*: hast thou much *gold*? the *rust* doth venime it, and thee: is thine *apparell* gorgious? the *moth* will eate it: hast thou store of *cattell*? *rottenneſſe* may consume them: is thy maintenance by *husbandrie*? *blasting* and *mildewes* will hinder thee, the [i] *palmer worme* will eate thy fruits, that which the *palmer worme* shall leaue, the *grashopper* shall eate; that which the *grashopper* shall leaue, the *cāker worme* shal eat; & that which the *cāker worme* shal leaue, the *caterpiller* shall eate. So many, and many more enemies can the LORD of hoasts send to fight against you; if you hate to be reformed, and cast his commandements behinde you.

[i] Ioel. 1. 4.

A third, and the last vse of my propounded doctrine, is, to stirre vp my selfe, and all you, that heare me this day, gratefully, and thankfully to recount the mercifulneſſe, patience, and long sufferance of our God. Our sinnes haue deserved it at his hands, that hee should make the top of our *Carmel* to wither; that he should make our *best grounds* to yeeld vs *little*, or *no profit*; that he should smite vs with *blasting*, and *mildew*; that hee should make the *Heaven* over our head, *brasse*; and the *Earth* vnder vs, *yron*: that insteed of *raine*, hee should giue vs *dust* and *ashes*; that he should take from vs, *his* corne, *his* wine, *his* wool, *his* flax, and whatsoever good thing else, hee hath lent vs for our vse. All this, and much more haue our sinnes deserved: and yet God withholdeth from vs his revenging hand. O the depth of the riches of the mercifulneſſe, patience, and long sufferance of our God.

Yet stay yee sonnes of *Belial*, and imps of Hell; yee wicked ones, who serue vnder *Sathans Banner*. Gods mercifulneſſe, patience, and long sufferance, is to you very final advantage.

S. *Basil* treating vpon the wordes of the covetous rich man, Luk. 12. 18. those words: *I will pull downe my barnes, and build greater*, tels you that God his goodnesse, extended to you in your fields, or elsewhere, bringeth vpon you in the ende the greater punishment.

True great *Basil*. God his iustice goeth on σχολὴ καὶ τάξει slowly, and in order. Long before thy time was this lesson learned in Natures schoole. [k] *Valerius Maximus* who lived vnder *Tiberius Cæsar*, recounting some of the sacriledges of *Dionysius*, clearely carried with trompes, and mockeries, saith *Lento gradu ad vindictam sui divina procedit ira*: the wrath of God proceedeth to the execution of vengeance, with a remisse & slow pace; but evermore, as he well addeth, *tarditatem supplicij gravitate compensat*: it recompenseth the *slacknesse* of punishment, with the *heavinesse* thereof.

I wil not weary your religious eares with prophane, though fit sentences for this argument, out of [l] *Horace*, [m] *Tibullus*, [n] *Lucan*, & [o] *Plutarch*; nor with those wel knowne proverbs, *Dis lenti, sed certi vindices*; *Dij tanquam pedes habent*: *Tacito pede*, and *Cunctabundus natura Deus*. From *Natures schoole* I recall my selfe to the *God of Nature*, who though in his word of eternall truth he proclaimeth himselfe אֶרֶךְ אַפַּיִם *a God slow to anger*; and is for such acknowledged by the never fayling testifications, and reports of divinely inspired [q] *Prophets* and *Apostles*: is notwithstanding in the same word noted to [r] recompense the iniquity of the Fathers into the bosome of their children after them.

It must stand ever good: *Quo tardius, eo gravius*, that the lóger God is before hee punisheth, hee punisheth so much the more grievously. Though for a time he bee pleased to hold his tongue, and to walke as with *woollen feet*; yet at length shall we, or our posteritie, find by wofull experience, that hee hath a *rod of yron* to rule vs, yea, and to breake vs in peeces, like potters vessels.

Wherefore (dearely beloved in the Lord) while God is pleased, to withhold from vs his one hand of *Iustice*, and to strech

[k] Lib. 1. c. 1.
[l] Lib. 3. od. 2. Rarò antecedentem scelestum Deseruit pede pœna claudo.
[m] Lib. 1. eleg. 9 Ah miser, et si quis primò perjuria celat, Sera tamé tacitis pœna venit pedibus
[n] Lib. 3. --- Quis enim læsos impunè putaret Esse deos? ---
[o] Lib. de ijs qui tardè à numine corripiuntur.
[p] Exod. 34 6.
[q] Nehem. 9 17 Psal 86. 15. Psal. 103. 8 & 145. 8. Rom. 2. 4. 2. Pet. 3. 9.
[r] Exod. 20. 5. & 34. 7. Deut. 5 9 Ierem 32 18.

over vs his other of *Mercy*, to the blessing of vs in our fields, in our cattle, in our stoare, let vs not be wedded to the hardnesse of our owne hearts; let vs not dwell in our old sinnes, nor heap new vpon them: least so wee treasure vp vnto our selues wrath against the day of wrath.

Let vs rather even now, while it is now, cast away al workes of darknesse, and put on the *armour of light*: let vs take no further thought for our *flesh* to fulfill the *lustes* of it. Let vs *walke* no more, as formerly we haue done, in *gluttony*, in *drunkennes*, in *chambering*, in *wantonnesse*, in *strife*, in *envying*, in *deceit*, in *falshood*, in *vanitie*; but let vs *walke* honestly as in the day; and *put we on the Lord Iesus*. Whatsoever things, are *true*, & *honest*, and *iust*, and *pure*, and doe pertaine to *loue*, and are of *good report*; if there be any *vertue*, or *praise*, *thinke wee on these things*. Thinke we on these things to doe them, and we shall not need to feare any *desolation* to our houses, or *barrennesse* to our grounds; our *dwelling houses* shall not *mourne*, or *perish*; the *top* of our *Carmel* shall not *wither*; our fields shall bring forth increase vnto vs. For God, even our owne God, shall giue vs his blessing. God will blesse vs to passe the time of our pilgrimage here in peace, and plentie; and when the day of our separation shall be, that we must leaue the earth, a *vale* of *teares*, and *miserie*, he will translate vs to *Ierusalem* aboue, the place of eternall *ioy*, and *felicitie*, where this corruptible shal put on incorruption, and our mortalitie shall be swallowed vp of life. So be it.

THE

THE SIXTH LECTVRE.

AMOS 1. 3,4,5.

Thus saith the LORD: *For three transgressions of* Damascus, *and for foure I will not turne to it, because they haue threshed* Gilead *with threshing instruments of yron.*

Therefore will I send a fire into the house of Hazael, *and it shal deuoure the palaces of* Benhadad.

I will breake also the barres of Damascus, *and cut of the inhabitant of* Bikeath-aven: *and him that holdeth the scepter out of* Beth-eden, *and the people of* Aram *shall goe into captivitie vnto* Kir, *saith the* LORD.

THough in this prophecie there be mention made of *Iudah*, yet was *Amos* by the holy spirit deputed, and directed with his message peculiarly, and properly to the ten revolted Tribes, the kingdome of *Israel*. The mention that is made of *Iudah*, is made but incidently, and by the way. The scope of the prophecie is *Israel*; as I shewed in my * first Lecture. * Pag. 7.

If *Israel* bee the scope of this prophecie, how commeth it to passe, that the Prophet bestoweth the residue of this chapter, and a part of the next, in making rehersall of forraine nations, their transgressions, and punishments? Why doth he acquaint *Israel* with his burdensome prophecies against the *Syrians*, the *Philistines*, the *Tyrians*, the *Edomites*, the *Ammonites*, the *Moabites*? why doth he not rather discharge his function, and duty laid vpon him? and checke the *Israelites*, and terrifie them, &

reproue them for their evill deeds?

The reasons why *Amos*, sent of purpose with a message to the *Israelites*, doth first prophecie against the *Syrians*, & other *forraine nations*, are three.

1 That he might be the more patiently heard of his country-men the *Israelites*. The *Israelites* seeing their Prophet *Amos* so sharpe against the *Syrians*, and other their enimies, could not, but with more quiet heare him, when he should prophecie against thē also. *Consolatio quædam est, afflictio inimici*: some comfort it is to a distressed naturall man, to see his enimy in distresse likewise.

2 That they might haue no cause to wonder, if God should at any time come against thē in vengeance, seeing that God would not spare the *Syrians*, and other their neighbour Countries, though they were destitute of the light of Gods word, and ignorant of his will.

3 That they might the more feare at the words of this prophecie, when they should see the *Syrians*, and other nations, afflicted, and tormented accordingly.

Here might they thus haue argued? Will not God spare our neighbours, the *Syrians*, and the rest? Then out of doubt he wil not spare vs. They seely people never knewe the holy will of God, and yet shall they be so severely punished? How then shal we escape, who knowing Gods holy will haue contemned it?

From the reasons why *Amos* first prophecieth against forraine nations, & then against the Lords people, *Israel*: I come now to treate particularly of his prophecy against the *Syrians*, vers. 3, 4, 5.

Wherein I commend to your christian considerations three parts.

1 A preface, proeme, or entrance, vers. 3. *Thus saith the* LORD.
2 A prophecie, In the 3, 4, & 5. verses. *For three transgressions of* Damascus *and for foure, &c.*
3 A conclusion, In the end of the 5. verse. *Saith the* LORD.

The

The preface, and the concluſion do make for the authoritie of the prophecie, verſ. 3. and 5.

In the prophecie theſe parts may be obſerved.

1 A generall accuſation of the *Syrians*, verſe the 3. *For three tranſgreſſions of* Damaſcus, *and for foure.*

2 A proteſtation of Almighty God againſt them; *I will not turne to it.*

3 The great ſinne, by which they ſo offended God: their extreame cruelty, verſe 3. *They haue threſhed* Gilead *with threſhing inſtruments of yron.*

4 The puniſhments to bee laide vpon them for ſuch cruelty.

Theſe puniſhmentes are here ſet downe *generally*, and *ſpeciallie.*

Generally verſ. the 4. *I will ſend a fire into the houſe of* Hazael, *and it ſhall devour the palaces of* Ben-hadad.

Specially verſ. the 5. *I will break alſo the barres of* Damaſcus, *and cut of the inhabitant of* Bikeath-aven: *& him that holdeth the ſcepter out of* Beth-eden, *and the people of* Aram *ſhall goe into captivitie vnto* Kir.

Thus ſaith the LORD] It is a very vſuall thing with the Prophets, ſo to begin their ſpecial Prophecies, to let the world vnderſtand, that they feigne nothing out of their owne braines, but that whatſoever they ſpeak, they haue received it from the ſpirit of the LORD. *Thus ſaith*, not *Amos*, but in *Amos* the LORD. The LORD, the powerfull IEHOVAH of whom you heard at large out of my third lecture vpon this chapter.

Thus ſaith the Lord] the powerfull IEHOVAH, * who made the heavens and [a] *ſpread them out like a curtaine, to cloath himſelfe with light as with a garment*; & can againe [b] *cloath the heavens with darkneſſe, and make a ſacke their covering*: who made the ſea, to [c] *lay the beames of his chamber* therein, & [d] placed *the ſands for bounds vnto it, never to be paſſed over*, howſoever the waues thereof ſhall rage, and *roare*; and can with a word ſmite the pride thereof: at his rebuke [e] *the flowds ſhall be turned into a wilderneſſe; the ſea ſhall bee dried vp; the fiſh ſhall rot for want of*

* See Lect 3.
[a] Pſal. 104. 2.
[b] Eſai. 50. 3.
[c] Pſal. 104. 3.
[d] Ierem. 5. 22.
[e] Eſai. 50. 2.

f Psal. 104. 5. *water, and die for thirst:* who made the dry land, & *so* f *set it vp-*
g Psal. 104. 6. *on foundations, that it should never mone;* and can g *cover her a-*
h Esai. 24 20. *gaine with the deepe, as with a garment,* and so h *rocke her, that shee shall reele to and fro, and stacker like a drunken man.*

Thus saith the LORD.] This powerfull IEHOVAH, whose throne is the heaven of heavens, and the sea his floare to walke in, & the earth his footstoole to tread vpon, who hath a chaire in the conscience, and sitteth in the heart of man, & possesseth his secretest reines, and devideth betwixt the flesh & the skin, and shaketh his inmost powers, as the thūder shaketh the wildernes of *Cades.*

Thus saith the LORD.] Hath the LORD said, and shall he not do it? hath he spoken, & shal he not accomplish it? *Balaā* confesseth as much vnto *Balak*, Num. 23. 19. *God is not as man, that he should lie, nor as the sonne of man, that he should repent.* Indeed saith *Samuel* (1. Sam. 15. 29.) *The strength of* Israel *will not lie nor repēt: for he is not as mā, that he should repent.* Al his words, yea all the titles of his words are *yea*, and *Amen.* Verily saith our Saviour, *Matth.* 5. 18. *Heaven and earth shall perish, before one iote, or any one title of Gods law shall escape vnfulfilled.*

Thus saith the LORD.] Then out of doubt it must come to passe. Hereby you may be perswaded of the authority of this Prophecie: and not of this only, but of al other the Prophecies of holy Scripture; that neither this, nor any other Prophecie of old, is destitute of divine authority. This point touching the authority of holy Scripture I delivered vnto you in my second lecture, and therefore haue now the lesse need to spend time therein. Yet a word or two thereof.

God almighty spake in old time to our *fathers by the mouth of Moses*, Exod. 4. 12. & not by the mouth of *Moses* only, but by *the mouths of all his Prophets*, Heb. 1. 1. & 2. Peter 1. 20. *Know this that no Prophecy in the Scripture is of any private motion.* He giveth the reasō hereof ver. 21. *for the Prophecy in old time came not by the will of man, but holy men of God spake, as they were moved by the holy Ghost.* Hence sprang those vsuall and familiar speeches in the bookes of the Prophets; The *The word of the*

LORD

LORD *came vnto me*; the LORD *God hath spoken*; and this in my text, *Thus saith the* LORD. This LORD, who thus spake in old time by his *Prophets*, did in fulnesse of time, when hee sent to consummate, and perfect the worke of mans redemption, speake by his blessed *Evangelists*, and *Apostles*.

This appeareth by the faithfull promise made vnto them, Matth. 10. 19. *Take no thought how, or what yee shall speake; for it shall be given you, what yee shall say. It is not yee that speake, but the Spirit of your father, that speaketh in you*. It must stand ever true, what is recorded, 2. Tim. 3. 16. the *whole Scripture* (and every parcell thereof) *is given by inspiration of God*: and hath inward witnesse from that *Spirit*, which is the author of all truth.

Here may you note the harmonie, consent, and agreement, of all the Prophets, Evangelists, and Apostles, from the first vnto the last: not one of them spake one word of a naturall man in all their ministeries; the wordes, which they spake, were the words of him that sent them: they spake not of themselues, God spake in them. Whensoever were the *time*, whatsoever were the *meanes*, whosoever were the *man*; wheresoever were the place, whatsoever were the *people*, the words were the *Lords*.

Thus saith the LORD] Howe then dare wee, *potters clay*, lift vp our hands against him, that fashioned vs? How dare we absent our selues from his house of prayer, where God in and by his holy word speaketh vnto vs? How dare we, when we are come to this place, behaue our selues carelesly, negligently, irreverently?

But I will not at this time presse you any further with this point, having heretofore in my fourth lecture occasioned by the Lords *roaring out of Sion*, and *vttering his voice from Ierusalem*, exhorted you in many words, to the due performance of your dutifull service of God in this place. For this present, I will onely giue you a tast of the sweetnesse of the worde of the LORD, conveied vnto vs by the ministeries of his sanctified Prophets, Evangelists, & Apostles. It is the *Lords* most roial and celestiall testament, the oracles of his heavenly sanctuarie,

thee

the only key vnto vs of his reveiled counsels; milke from his sacred breastes; the earnest and pledge of his favour to his Church; the light of our feet, ioy of our hearts, breath of our nostrils, pillar of our faith, anchor of our hope, ground of our loue, evidences, and deeds of our future blessednesse.

Thus farre of the preface, proeme, or enterance, making for the authoritie of this prophecie; *Thus saith the* LORD.

Now followeth the prophecie against the *Syrians*: wherin I commended to your Christian considerations foure things.

1 The general accusation of the *Syrians*, verse. 3. *For three transgressions of* Damascus, *and for foure.*
2 The LORDS protestation against them, verse the 3 *I will not turne to it.*
3 The particular sinne, by which the *Syrians* had so offended God, vers. the 3. *They haue threshed* Gilead *with threshing instruments of iron.*
4 The punishments attending them for this sinne; set downe *generally*, and *specially*.
Generally vers. 4. *I will send a fire into the house of* Hazael, *and it shall devoure the palaces of* Ben-hadad.
Specially vers. the 5. *I will breake also the barres of* Damascus, *and cut of the inhabitant of* Bikeath-aven: *and him that holdeth the scepter out of* Beth-eden, *& the people of* Aram *shall goe into captivitie vnto* Kir.

Order requireth that I begin, with the first part: the accusation of the *Syrians* vers. 3.

For three transgressions of Damascus, *and for foure*] This *Damascus* was a very ancient citie, built, as [a] some coniecture, by *Eliezer*, the steward of *Abrahams* house, who was surnamed *Damascus*, Gen. 15. 2. The first mention of this city is Gen. 14. 15. [b] Others holding the name of this city to haue beene more ancient then *Abraham*, do attribute the building of this city to *Hnz*, one of the sonnes of *Aram*, Gen. 10. 23. Where vpon *Damascus* was called also *Aram*, as [c] S. *Hierome* witnesseth. What soever were the antiquitie of this city, it is plaine by Esa. 7. 8. that it was the Metropolitane, and chiefest city of *Syria*.

[a] Arias Montan. Iustin. lib 36 Stephan. Adrichom. Hieron. Heb. quæst. in Gē.
[b] Apud Hier. ibid & Iosephi antiq. Iudaic lib. 1. cap. 7. Willet in Gē. cap. 15.
[c] In Esai, 17. 7 8.

I

I need not tell you what *Lewes Vertomannus*, a gentleman of Rome, ſaw in this city about ſome hundred yeares ſince, as the place where *Caine* ſlew *Abel*; the place where the body of the Prophet *Zacharie* lay; the tower wherin *S. Paule* was committed to priſon; & the like: that would be beſide my purpoſe. For the preſent know yee, that *Damaſcus*, was the Metropolitane, and chiefeſt city of *Syria*; whence by a figure, the figure *Synecdoche*, it is here, in my text, put for the whole cuntry of *Syria*. By this figure *Synecdoche* in the name *Damaſcus*, our Prophet here threatneth all inhabitantes in the country about *Damaſcus*; he citeth al the *Syrians* to appeare before the tribunall ſeat of *Almightie God*, becauſe they had vniuſtly troubled and vexed the city *Gilead*. But of this hereafter. Now let vs ſee, what is meant by the *three tranſgreſſions, and foure*, here mentioned in the general accuſation of the *Syrians*.

For three tranſgreſſions, and for foure.] The word *Tranſgreſſions*, ſignifieth, whatſoever deteſtable thoughts, words, or deeds may be conceived, vttered, or acted, againſt Gods law, our holy faith, and Chriſtian duties. Theſe *three tranſgreſſions of Damaſcus*, are in the iudgement of *Arias Montanus*, the ſame with the three tranſgreſſions of *Azzah*, and of *Tyrus*, & of *Edom*, and of *Ammon*, and of *Moab*, and of *Iudah*, & of *Iſrael*, ſo often repeated in this, and the next chapters: namely; the *vaine worſhip of ſtrange Gods, whordomes, & murders*. The fourth, ſaith he, is added in the text, even their barbarous cruelty: *They threſhed Gilead with threſhing inſtruments of yron*.

For three tranſgreſſions of Damaſcus, *& for foure.*] *S. Hierome* expoundeth theſe wordes, as if the *Syrians* of *Damaſcus* had dealt cruelly againſt the people of God, not *once*, or *twiſe* only, but alſo a *third*, and *fourth* time, to this ſenſe: if the *Syrians* had perſecuted my people but *once*, or a *ſecond* time, I ſhould haue pardoned them; but now when they haue not ceaſed a *third*, & *fourth* time, to practiſe their cruelty vpon my choſen people, even to *threſh them with threſhing inſtruments of yron*, ſhall I not viſit for theſe things? is it not time that I beat them with rods? is it not neceſſary that I turne from them the countenaunce of

my clemencie?

[d] Apud Mercerum.

For three transgressions of Damascus, *and for foure.*] [d] Some referre these *three*, and *foure* transgressions, to *three*, and *foure* generations; thus: though God vseth to forbeare, and pardon mens sinnes to the third, & fourth generation, yet in the fourth he wil vndoubtedly execute his vengeance. [e] Some others doe make this sense of these words: God vseth to remit, and to forgiue any man his sins for *thrise*; but if the *fourth* time he sinne likewise, there is no hope of remissiō. According to that, which we read, Iob 33. 29. *All these things will God worke twise or thrise with a man, that he may turne back his soule from the pit, to be illuminated in the light of the living.* *Twise*, or *thrise*, will God chastice vs for our sinnes; but if we sinne the *fourth* time, Wo vnto vs; we are left vnto our selues.

[e] Ibid.

[f] Mercer. Wincklemā.

For three transgressions, and for foure.] [f] Some doe ioyne these numbers to make seaven; because the number of seaven in holy Scripture, is a number of plenitude, & perfection, as *Levit.* 26. 18. If you will not obey me, *I will punish you seaven times for your sins.* To which sense here by *three* transgressions, & *foure*, that is by *seaven*, they affirme the multitude, and greatnesse of the sinnes of *Damascus* to be designed, and pointed at.

[g] Mercer. Calvin. Drusius.

For three transgressions of Damascus, *and for foure.*] The last exposition, wherewith I wil now hold you, is the most [g] generall, proper, and significant: to vnderstand by *three*, and *foure*, which make a *certain* number, a number *infinite*, & *vncertaine*. For as oft as he will, God forgiveth, though we sinne a hundred times. It is but the custome of the Scripture thus to speak. God waiteth for vs, *twise* & *thrise*, that is, a good while, to haue vs returne from our evill waies vnto repentance; but the *fourth* time, that is, at length, when he seeth vs persist in our impenitencie, he reproveth vs, casteth vs away, and leaveth vs in our sinnes.

You haue hitherto the generall accusation of the *Syrians*, whereby you know they were defiled with *three* transgressiōs, and with *foure*; with very many sins. Now followeth the protestation of Almighty God against them for their sinnes.

I will

I wil not turne to it]to them;to the inhabitants of *Damascus*; to the *Syrians*: that is, I will haue no mercy on them. These words are diversly rendred by expositors: by the author of the vulgar Latine,and by *Gualter*, *Non convertam eum.* I will not turne it:that is,I will not recall the *Syrians* of *Damascus* to the right way,they shal runne on to their owne perdition.By *Calvin*,*Non propitius ero ei*; I will not be favourable to the *Syrians* of *Damascus*;I will not returne vnto mercy. By *Mercer*, *Non parcam ei*:I will not spare the *Syrians* of *Damascus*: According to their deserts,so shall it be measured to them.By *Iunius*,*Non avertam istud*:I will not turne away the punishment, wherewith I haue resolved to punish them. I am the LORD,& am not changed;I *will send a fire into the house of Hazael, and it shall devour the palaces of Benhadad, &c.*

The summe of both,the *Accusation* & *Protestation*, is:if the *Syrians* had offended but *once*, or a *second* time, I would haue beene favourable to them, & would haue recald them into the way, that so they might haue been converted, and escaped my punishments:but now whereas they do dayly heape transgression vpon transgression,& finde no end of sinning,I haue hardned my face against them,and will not suffer them to bee converted,but indurate,and obstinate as they are; I wil vtterly destroy them.For *three transgressions of* Damascus *and for foure, I will not turne to it.*

Having thus expounded these words, giue me leaue out of them to gather such notes, as may make for our further instruction,and reformation.

My first note is; *Three* transgressions and *foure* do plucke downe from Heaven, the most certaine wrath, and vengeance of God vpon the transgessors. The doctrine.

Three transgressions,and foure,that is, *Many sinnes do pluck downe from heaven the most certaine wrath, & vengeance of God, vpon the sinners.*

God is of pure eies,and beholdeth not iniquity;he hath laid righteousnes to the rule, and weighed his iustice in a ballance. The sentence is passed forth, and must stand vncontrouleable,

even as long as sunne, and moone. *Tribulation and anguish vpon every soule that doth evill*. The soule that sinneth it shall bee punished. God makes it good by an oath: *Deut.* 32.41. that he *will whet his glittering sword, & his hand shall take hold on iudgement to execute vengeance vpon sinners*. His soule hateth and abhorreth *sinne*; his law curseth, and condemneth *sinne*; his hand smiteth, and scourgeth *sin*. *Sinne* was his motiue to cast downe Angels into Hell; to thrust *Adam* out of Paradise; to turne cities into ashes, to ruinate nations; to torment his owne bowels in the similitude of sinnefull flesh: because of sinne he drowned the old world; and because of sin, ere long will burne this. All this maketh for the truth of my propounded doctrine.

Three transgressions and fowre, that is, *Many sinnes do pluck downe from heaven, the most certaine wrath and vengeance of God vpon the sinners*.

A lesson (dearely beloved) able to make vs (if grace be in vs) to be wary, and to take heed, that we bee not overtaken with *three* transgressions & with *fowre*. It is a very dangerous thing to adde sinne to sinne. This is done [h] three manner of waies.

[h] Perkins Cas. Conse.

1. By committing one sinne in the necke of another.
2. By falling often into the same sinne.
3. By lying in sinne without repentance.

Here we must remember, that we are not simply cõdemned for our particular sinnes, but for our continuance, & residence in them. Our sins committed do make vs *worthy of damnation*; but our living and abiding in them without repentance, is the thing, that brings damnation;

[i] D. King B. of London in Ion. Lect. 31.

Great is the [i] strength that sin gathereth, by growing, and going forwards. The growth of sin [k] *Albertus Magnus* shadoweth in marshaling the order of sinning: first is *peccatum cogitationis*, next *loquutionis*, thirdly *operis*, then *desperationis*. The beginning of sinne is inward, an *evil thought*; it hasteth out into an *evil word*; then followeth the *wicked worke*: what is the end of all? *Desperation*, waited on by *finall impenitencie*.

[k] In Amos 1.3.

This growth of sin, *S. Hierome* plainely expresseth. The first step is, *cogitare, quæ mala sunt*; a wicked thought; the next, *cogitatio-*

tationibus adquiescere peruersis; to like wel of wicked thoughts: the third, *quod mente decreueris, opere complere*; to put that in action, which thou hast wickedly imagined. What is the ende of all? *Non agere pœnitentiam, & in suo sibi complacere delicto*: even impenitencie, and a delight, or pleasure to do naughtely.

Hugo the Cardinall in sins proceeding, noteth,

1 *Suggestion.*
2 *Consent.*
3 *Action.*
4 *Custome*, and *pleasure* therein.

Suggestion is from the *Devill*, who casteth into our hearts impure and vngodly thoughts: the rest are frō our selues; (such is the corruption of our nature,) we readily consent to the *Devils* motion; what he moues vs to, we act accordingly; we take pleasure in it, and make it our custome. This Custome is not only a graue to bury our soules in, but a great stone also rolled to the mouth of it, to keepe them downe for ever. I say no more to this point, but beseech you for Gods sake, to be wary, and heedfull, that you bee not ouertaken with *three transgressions, and with fowre.*

You haue now my propounded doctrine; and the first vse to bee made of it. My doctrine was.

Three transgressions and foure, that is, *Many sinnes do pluck downe from heauen the most certaine wrath and vengeance of God vpon the sinners.*

The first vse is, to make vs wary and heedfull, that we be not ouertaken with *with three transgressions, and with foure.*

A second vse, is to moue vs to a serious cōtemplation of the wonderfull patience of Almightie God: who did so graciously forbeare to punish those *Syrians* of *Damascus*, till they had provoked him to displeasure by *three* transgressions, and by *foure*. God is mercifull, and gracious, long suffering, & of great goodnesse. He cryeth vnto the fooles, (and are not wee such fooles?) Prou. 1. 22. *O yee foolish, how long wil yee loue foolishnes?* He cryeth vnto the faithlesse (and is our faith living?) Matth. 17. 17. *O generation faithlesse, and crooked, how long now shall I*

suffer you? He cryeth vnto the Iewes, (and are not we as bad as the Iewes?) *O Ierusalem, Ierusalem, how often?* Hee dressed his vineyard with the best and kindliest husbandry, that his heart could invent, Esai. 5. 2. afterward he looked for fruit; hee required it not the first houre, but tarrying the full time, hee looked that it should bring forth grapes, in the autumne, and time of vintage. He wayteth for the fruite of his [1] figgtree three yeares; and is content to be entreated, that digging, and dunging, and expectation a fourth yeare may be bestowed vpon it.

[1] Luk. 13. 6.

Thus we see Gods patience is wonderfull; He is mercifull gracious, long suffering, and of great goodnes. Yet may we not hereon presume. Our safest way shall be to rise at the first call; if we differre our obedience to the second call, we may be prevented. Then may God iustly say to vs, as hee said vnto the Iewes, Esai. 65. 12. *I called, and ye did not answere; I spake and yee heard not.* And albeit some fal seaven times a day, & rise againe; albeit to some sinners it pleaseth the Lord to iterate his sufferance, yet may not we take encouragement thereby, to iterate our misdoings. Wee know that God punished his Angels in heaven for *one* breach; *Adam* for *one* morsell; *Miriam* for *one* sclander; *Moses* for *one* angry word; *Achan* for *one* sacrilege; *Ezechias* for *once* shewing his treasures to the Embassadours of *Babel*; *Iosias* for *once* going to warre without asking counsell of the LORD; and *Ananias* and *Sapphira* for *once* lying to the holy Ghost.

Is the Lords hand now shortned that he cannot be as speedy, and quicke, in avenging himselfe vpon vs for our offences? Farre be it from vs so to thinke. God is not slacke in comming, as some count slacknes: He maketh the clowds his Chariots, he rideth vpon the Cherubins, he flieth with the wings of the winde; and so he commeth; and commeth quickly, and his reward is with him to giue to every one, according as his workes shall be.

THE

THE SEAVENTH LECTVRE

AMOS 1. 3.

Because they haue threshed Gilead *with threshing instruments of yron.*

THis is the third part of this Prophecie: the description of that great sinne by which the *Syrians* so much offended. Let vs first examine the words.

Gilead] *Gilead*, or *Galaad*, or *Galeed*, in holy Scripture is sometime a hill, sometime a city, and sometime a regiō, or cuntry: A hill, *Gen.* 13. So named as appeareth vers. the 47. of the *heape of stones*, which was made thereon, as a *witnesse* of the league betweene *Iacob*, and *Laban*: for *Gilead* is interpreted an [a] *heape of witnesse*.

[a] Acervus testimonii.

This mountaine *Gilead*, is the [b] greatest of al beyond *Iordan*: it is in length 50 miles; and as it is continued, and runneth a long, it receiueth diverse names. From *Arnon* to the city *Cedar*, it is called *Galaad*; thē to *Bozra* it is named *Seir*, afterward *Hermon*, and so reaching to *Damascus* it is ioined to *Libanus*: and therefore as S^t^ * *Hierome* saith; in the 22. of Ierem. verse. 6. *Lebanon* is called the head, or beginning of *Galeed*.

[b] Adrichom.

* Comment in hunc locū.

Gilead, or *Galaad*, or *Galeed* is also a city, built vpon mount *Gilead*, as St *Hierome* witnesseth. Here was borne, and buried, the valiant captaine, and iudge of *Israel*, *Iephte*, when hee had iudged *Israel* six yeares; as Iudg. 12. 7. Against this city *Hoseah* prophecieth chap. 6. 8. *Gilead is a city of them, that work iniquity and is polluted with blood.*

Gilead, or *Galaad*, or *Galeed*, is also a region, or country, called

led, Deut. 34. 1. *The land of Gilead*, possessed by the *Reubenits*, *Gadites*, and halfe the tribe of *Manasseh* : *as* Num. 32. 33.

If *Gilead* the city, be the *Gilead* in my text, it is a figure; the figure *Synecdoche*: a part for the whole; one city, the Metropolitane city for the whole cuntry. Yf the land of *Gilead*, be the *Gilead* in my text, it is a figure too; the figure *Metonymia*; the land of *Gilead*, for the inhabitants thereof. The inhabitants of the land of *Gilead* were Gods owne people, his people *Israel*, of the tribes of *Reuben*, *Gad*, and *Manasseh*: against whome the *Syrians* of *Damascus* did so rage, as that they are noted in my text to *haue threshed them with threshing instrumẽts of yron*.

These *threshing instrumẽts* are not in vse among vs. Yet will I, as well as I may, out of the ancient, and learned, describe thẽ to you. One of the Hebrew Doctors [c] *R. David Kimchi* makes them to be planks of wood, to the which on the nether side are fastned little stones, to part the wheat frõ the husk, & chaffe; which cãnot be *the threshing instruments* in this place because these were of *yron*.

[c] Mercer. Pagnin. in Lex. in חרוץ.

S[t] *Hierome* saith, they were a kind of waynes, or cartes, with wheeles of yron, and toothed, to beat out corne from the husk, and to bray, or bruse straw, and stubble, to be meate for cattle, when hay is scarse. *Nicolaus de Lyrâ* ioyneth with S. *Hierome* in opinion.

[d] Some doe take these instrumentes to bee * yron flailes, or carres, or corne cartes, or some such like instrument, of olde time in vse for the *threshing* out of corne. Of this opinion *Iunius* by his translation seemeth to bee, and *Calvin* disallowes it not.

[d] Iunius. * *Tribulis ferreis.*

Here some doe vnderstand [e] *yron rakes*, as *Gualter*; some [f] *dreyes* or sledds of *yron*, as Marinus in his Arca Noe; some [g] *wheeles of yron*, as *Theodotio*, and *Symmachus*; some [h] *sawes of yron*, as the *Septuagint*, and *Calvin*; some * *harrowes of yron* as the French translation. Whatsoever were the threshing instrumẽts in this place; whether *waines*, or *carts*, or *carres*, or *dreys*, or *sleds of yron*, or *wheeles of yron*, or *flayles of yron*, or *rakes of yron*, or *harrowes of yron*, or *sawes of yron*: it is out of doubt, that the

[e] *Rastris ferreis* [f] *Trahis ferreis* [g] *Rotis ferreis.* [h] *Serris ferreis.* * *Avec herses de fer.*

the holy Spirit by this kind of speech (*they threshed* Gilead *with threshing instruments of yron*) noteth the extreame crueltie practised by the *Syrians*, against the people of God, the *Gileaditat*, the *Israelites*, of the tribes of *Reuben*, *Gad*, and *Manasseh*.

They threshed Gilead] *Winckleman* here noteth a Metaphore, or translation, put by the holy Spirit to designe, or signifie the notorious crueltie of the *Syrian Kings* vpon the *Gileadites*; but I take it to be a proper speech of a true thing, indeed acted by *Hazael*, King of *Syria*, against the *Gileadites*; according to the word of God which came to *Elizeus* the Prophet touching *Hazael*, 2. King. 8. 12. where *Elizeus* weeping thus speaketh vnto *Hazael*: *I knowe the evill that thou shalt doe vnto the children of* Israel: *their strong cities shalt thou set on fire; their young men shalt thou slay with the sword; thou shalt dash their infants against the stones; and rent in peeces their women with child.*

But you will say, what is this to the *Gileadites*? I answere, very much; as you may see, 2. King. 10. 33. where *Hazael* is said to *smite the Israelites in all the coasts of Israel, frõ Iordan Eastward, even all the land of* Gilead, *the* Gadites, *& the* Reubenits, *and them that were of* Manasseh, *from* Aroer, (which is by the river *Arnon*) and *Gilead*, and *Bashan*. All these regions did King *Hazael* grievously torment, and bring to much woe, and miserie; but specially the *Gileadites*, who therefore are twise mentioned in the fore-cited conquest of *Hazael*: *The* Gileadites *did* Hazael, *King of* Aram, *destroy, and make like dust beaten to powder*, 2. King. 13. 7.

They threshed Gilead *with threshing instruments of yron*] The like torments haue beene inflicted, with the good approbation of Almightie God, by King *David* vpon the *Ammonites*, 2. Sam. 12. 31. where you shall find, that King *David* after his victorie over *Rabbah*, a citie of the *Ammonites*, *carried away the Inhabitants that were therein, and put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tile kilne.*

Thus did *David*, guided by Gods owne Spirit, deale with the *Ammonites*. His course was warrantable, because hee was gui-

ded by Gods good Spirit; whereof *Hazael* being destitute, could not but grievously offend God, by *threshing Gilead with threshing instruments of yron*. *Dauid*, Gods friend, dealt so with the *Ammonites*, a people without God: whereas *Hazael*, Gods enimie, dealt so with the *Gileadites*, the people of God.

He threshed Gilead *with threshing instruments of yron*.] A course that God can bee content shall bee taken with *Moab*, Isai. 25. 10. *Moab shall be threshed, as straw is threshed*: but that his owne people *Israel*, or any part of them, as the *Gileadites* be thus vsed, God likes it not. Witnesse my text, where the LORD protesteth that he *will not turne Damascus*, that is, that hee will not recal the *Syrians* from their errour into the right way, that he will not bring them againe into his favour, that he will leaue them to themselues; *because they haue threshed Gilead with threshing instruments of yron*.

Now let vs see what lessons may bee taken from hence for our further instruction, and meditation. Gods dislike with *Damascus*, for *threshing Gilead with threshing instruments of yron*, yeeldeth vs this lesson.

God is never well pleased with too much crueltie.

This truth will well appeare vnto vs, if we doe but consider how God hath evermore rewarded cruelty. The cruel tyrant *Adonibezek* did cut of the *thumbes*, and *great toes* of *souuenty Kings*, and caused them to *gather the crummes vnder his table*, Iudg. 1. 7. but what was his reward? As hee had done to those captiue Kings, so did God doe to him againe. The *Israelites* vnder the leading of their captaine *Iudah*, tooke *Adonibezek* prisoner, and cut off the *thumbes* of his hands, and *great toes* of his feet, verse the 6.

Agag King of the *Amalekites* by his sword had made many a woma childlesse, 1. Sam. 15. 33. but what was his reward? You may see in the same verse what *Samuel* said, and did vnto him. *Samuel* said, *as thy sword hath made women childlesse, so shall thy mother be childlesse among other women*; & Samuel *hewed* Agag *in peeces before the* LORD *in Gilgal*.

The *Babylonians* were wonderfull cruell, and hard hearted

against

against the inhabitants of *Ierusalem*: they spared none of the, no not their young children, but cruelly destroyed them, and all theirs. But what was their reward? You may see it by the propheticall denuntiation of the ruine of *Babel*, Psal. 137.8.9. *O daughter of Babel, worthy to be destroyed: blessed shall he be that rewardeth thee as thou hast served vs; blessed shal he be that taketh and dasheth thy children against the stones.* This reward of *Babel* is enlarged Esay. 13.16. *Their children shall be broken in peeces before their eies: their houses shall be spoiled, and their wives ravished.*

Thus not to trouble you with many examples, we see by the reward of *crueltie* in the examples of *Adonibezek*, *Agag*, & the *Babylonians*, that God abhorreth it, God abhorreth *cruelty*, howsoever he doth punish it with another crueltie. God repaieth *crueltie* with *cruelty*, according to the wel known proverb, Matth. 7.2. *With what measure you mete, with the same shall men measure to you againe.*

The vse of the doctrine now confirmed, is to work in vs the loue of clemency, and mercifulnesse. When we are wel assured, that the *cruell* themselues shal tast of *cruelty* by way of punishment, we will be afraid to behaue our selues towards any *cruellie*. All *crueltie* is checked by the law of God, by the sixt cõmandement, *Thou shalt doe no murder*, or *Thou shalt not kill*.

The law that is written Deut. 25.3. touching *fortie stripes, & not aboue*, to be giue to an offender, should draw our *cruell* rage and fierce affections to pitie, & compassion. The tenour of the law is: *If a wicked man be condemned to be beaten, the iudge shall cause him to lie downe, and to bee beaten before his face according to his trespasse vnto a certaine number. fortie stripes shall he cause him to haue, and not past, lest if he should exceed, & beat him aboue that with many stripes, thy brother should appeare despised in thy sight.*

We may be many wayes guiltie of *crueltie*.

First, if we exercise tyrannous *cruelty*, in inflicting punishments. This we know by the aboue cited place out of Deut. 25.

Secondly, if we *fight* with, or *beate* our neighbour, or *maime*

his body. This is a *cruelty*, & a breach of the sixt commaundement: but specially chekt, Levit. 24. 19, 20. *If a man cause anie blemish in his neighbour, as he hath done, so shall it be done to him. Breach for breach, eie for eie, tooth for tooth; such a blemish as hee hath made in any, even such shall be repaied to him.*

Thirdly, if we procure any way the death of our neighbour, whether it be by the *sword*, by *famine*, by *poison*, by *false accusatiõ*, or otherwise. This is a *cruelty*, and a breach of the sixt cõmandement. The offender in this behalfe may bee rankt with *Cain*, Gen. 4. 8. where it is said: *Caine rose against his brother, & slew him.*

Fourthly, if wee vse any of Gods creatures hardly. This is a *cruelty*, and a breach of the sixt commandement: but speciallie controlled, Deut. 22. 6. *If thou finde a birds nest in the way, in any tree, or on the ground, whether they be yong, or egs, and the damme sitting vpon the yong, or vpõ the egs, thou shalt not take the damme with the yong, but shalt in any wise let the damme goe, and take the yong to thee, that thou maist prosper, and prolong thy daies.* This speciall *cruelty* is taxed, *Prov.* 12. 10. where we are told, *That the righteous man regardeth the life of his beast.*

Fiftly, if becausse of our neighbours infirmities, we vse him discourteously, and make him our laughing stock, or taunting recreation. This is a cruelty, and a breach of the sixt commandement: but specially checked, Levit. 19. 14. *Thou shalt not curse the deafe; nor put a stumbling blocke before the blinde.*

Sixtly, if we iniurie a stranger. This a *cruelty*, and specially controlled, Exod. 22. 21. *Thou shalt not doe iniurie to a stranger, neither oppresse him.*

Seaventhly, if we molest any widowe, or fatherlesse childe. This is a *cruelty*, and specially checkt, *Exod.* 22. 22. *Ye shall not trouble any widow, or fatherlesse child.*

Eightly, if we wrong the poore. This is a *cruelty*, & a breach of the sixt commandement. This cruelty we are guilty of many waies.

First, if we lend mony to the poore vpon vsury. This *cruelty* is taxed, Exod. 22. 25. *If thou lend mony to the poore with thee, thou*

thou ſhalt not be as an vſurer vnto him, yee ſhall not oppreſſe him with vſury.

Secondly, if we pay not the poore labourer his hire. This cruelty is taxed, Deut. 24.14. *Thou ſhalt not oppreſſe a needy and poore hired ſervant: thou ſhalt give him his hire for his day: the Sun ſhall not go downe vpon it: for he is poore, and therwith ſuſtaineth his life, leſt he cry againſt thee to the* LORD; *and it be ſin vnto thee.*

Thirdly, if we reſtore not the pledge of the poore. This *cruelty* is taxed, Exod. 22.26. *If thou take thy neighbours rayment to pledge, thou ſhalt reſtore it vnto him before the Sun go downe. For it is his only covering and garment for his ſkin.*

Fourthly, if we withdraw our corne frō the poore. This *cruelty* is taxed, Prov. 11.26. *He that withdraweth corne, the people will curſe him.* Whoſoever he be that *withdraweth* his *corne* frō the *market*, where it ſhould be ſold, keeping it againſt a deare time; the people will curſe him: they will ſpeake, as they haue iuſt occaſion, all manner of evill of him, as that he is a covetous and miſerable wretch.

Now (dearely beloved) you haue beene taught out of the eternall word of trueth, that many waies you may be guilty of cruelty, and ſo breake the ſixt commandement of Almightie God. If you *fight* with, or *beat* your neighbour, or *maime* his body: if by any meanes you *procure the death* of your neighbour: if you *vſe* your neighbour *diſcourteouſly*, or make him your *laughing ſtock*, or *taũting recreatiõ*? if you *vſe* any of Gods creatures *hardly*: if you *iniurie ſtrangers*: if you moleſt *fatherleſſe children*, & *widowes*: if you be too ſevere *in puniſhing your ſervants*, or children: if you wrong the poore, either by *lending him your mony vpon vſury*: or by not *paying him his hire*: or by not *reſtoring him his pledge*: or by with *drawing your corne from him*; if you offend but in the leſt of theſe, you are guilty of *cruelty*, and tranſgreſſors of Gods holy commandement. The cõſideration whereof if it worke in you the loue of clemencie, & mercifulneſſe, happy are you: if not; I haue diſcharged my duety.

Thus farre haue I beene carried by my first doctrine, grounded vpon these words: *They haue threshed* Gilead *with threshing instruments of yron*. My doctrine was: *God is never well pleased with too much cruelty*. Now be patient, I beseech you, while vpon the same words I ground a second doctrine.

They haue threshed Gilead *with threshing instrumẽts of yron:*] *They*] that is, the *Syrians*, Gods enemies, *haue threshed* Gilead] that is, some of the *Israelites*, Gods own people, *with threshing instruments of yron*. The lesson we learne from hence is.

God often humbleth his seruants vnder his foes, and their aduersaries.

This point is notably verified, in *Lot* sore pressed vpon by the *Sodomites*, Gen. 19.9. in the *Israelites* hardly dealt with by the *Egyptians*, Exod. 1.11. &c. in the 70. brethren, sons of *Ierubbaal*, persecuted by *Abimelech*, most of them to the death, *Iudg.* 9.5. in *Ieremie* twise evill entreated; first beaten, and put in the stocks by *Pashure*, Ier. 20.2. and a second time beaten & imprisoned by *Zedechias* his nobles, Ierem. 37.15. In the three children, cast into the fiery fornace by *Nabuchodonosor*, Dan. 3.21.

Many more are the examples registred in the booke of God, fit to proue this point: which also may further appeare vnto you, in those bloody persecutions after Christ his death by the Romane Emperours, in those strange torments which they deuised to keepe downe religion, and religious professours, men & women; they plucked of their skins quicke; they boared out their eies with wimbles; they broyled thẽ aliue on gredirons; they scalded them in boiling liquors; they encloſed thẽ in barrels, and driving great nailes through, tumbled them downe mountaines, till their owne bloud so cruelly drawne out, stifled, & choaked them in the barrels: womens breasts were seared of with burning yrons; their bodies rent, and their iointes racked. Many more were the grievous torments, endured by the faithfull in the time of the ten first persecutions in the primitiue Church. All, and every of which, doe strongly proue my doctrine,

God often humbleth his ſervants vnder his foes, and their aduerſaries.

The reaſon why God *humbleth his ſervants*, vnder his, and their enemies, is their diſobedience to his word. This is plaine, Deut. 28. 36, 37. *If thou wilt not obey the voice of the* LORD *thy God, to keepe, and to do all his commandements, & his ordinances, the* LORD *ſhall bring thee, and thy king vnto a nation, which neither thou, nor thy fathers haue knowne; and there ſhalt thou ſerue other Gods, wood, & ſtone: And thou ſhalt be a wonder, a proverb, and a common talke among all the people, whether the* LORD *ſhall carry thee.* Where you ſee captivity, and baniſhment, denounced to Gods owne people, if they diſobey his word.

You haue now my doctrine, and the reaſon of it. My doctrine,

God often humbleth his ſervants vnder his foes, and their aduerſaries.

The reaſon is, The *diſobedience* of Gods ſervants to the word of God. The vſes of this doctrine.

1 To ſhew vnto vs how great Gods *anger* is for *ſinne*, that doth puniſh it ſo ſeverely, even in his deareſt children. The cõſideration hereof ſhould worke in vs a loathing, hatred, & deteſtatiõ of ſin. Yet ſuch is the perverſity of our corrupt natures, that we daily fleet from *ſin* to *ſin*, like the fly, that ſhifteth from ſore to ſore: we tempt the LORD, we murmur, we luſt, we commit idolatrie: we haue our eies full of adultery, our hearts exerciſed with covetouſnes, our bodies weakned with drũkennes; by all meanes we ſerue the fleſh, ſitting downe to eate, & riſing to play. Never, more need, then now, to ſmite our breſts, & pray with the Publicane, Luk. 18. 13. *O God be mercifull vnto vs ſinners.*

2 To teach vs, not to meaſure the favour of God towards our ſelues, or others, by the bleſſings, or adverſities of this life, ſeeing the wicked do often flouriſh, whẽ the godly are in great miſery; and on the other ſide, the godly do proſper, when the wicked are in diſtreſſe.

In my text we ſee the *Gileadites*, a portion of ISRAEL, *threſhed with*

with instruments of yron, by the hands of a wicked people, and Gods enemies, the *Syrians* of *Damascus*. Behold the prosperity of the wicked. In Exod. 14. we see the children of *Israel* passing through the red sea, as by dry land, whereas the *Egyptians* assaying to do the like were drowned. Behold the prosperity of the Godly.

Measure not therfore the favour of God, by the blessings or adversities of this life. Whatsoever our estate bee now, or hereafter shall be, let vs therewith be contented. If God be pleased to blesse vs with *peace*, *plenty*, and *prosperity*, blessed be his holy Name: & if he shall not like so to blesse vs, but shall rather chastise vs with *trouble*, *want*, and *adversity*; yet still blessed bee his holy Name: and his will be done.

3 To make vs power out our soules in thankfulnes before Almighty God, for our present estate and condition. We know that our sworne enemies, the *Popish crew*, and *faction*, haue of long time envyed, and malized our happy peace. Had they had power according to their will, how would they haue vsed vs? Would they not *haue threshed vs with threshing instrumentes of yron?*

What mercy, or pity, could be expected from them, who with so inhumane, barbarous, and cruel a plot, their *plot of gunpowder*, the like wherof was never before heard of, would haue blowne vp, and torne piecemeale, the *King*, *Queene*, *Prince*, *Lords*, and *Commons*, the fift of *November* [i] last, as you well know? what shal we render vnto the LORD, for this so great a deliverance. Let vs render the calues of our lips applying *Davids* song of degrees, *Psalme* 124. to our present purpose.

[i] This Sermō was preached Sept. 21. 1606

1 *If the Lord had not beene on our side, (may great Britaine now say.)*

2 *If the* LORD *had not beene on our side, when* the Popish sect *rose vp against vs.*

3 *They had swallowed vs vp quicke, when their wrath was kindled against vs.*

[k] Seaven sparkes of the enkindled soule by R. B. P. Psal. 2. pag. 33.

4 Then had their [k] fury flien forth as thunder, the flame had burst out beyond the fornace.

5 Then

5 Then had we beene like [1] ſtubble in their way. [1] Ibid.

6 *Praiſed be the* LORD, *who hath not given vs a pray vnto their teeth.*

7 *Our ſoule is eſcaped, even as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are delivered.*

8 *Our helpe is in the name of the* LORD, *who hath made heaven, and earth.*

To this thankefulnes, I purpoſe further to incite you, if God giue life, and leaue, vpon *the fift of November* next, the day appointed by *act of parliament* for your publique thankſgiving for that moſt happy deliverance. My text ſhall bee the Pſalme now applyed vnto vs, the 124. Meane time let vs beſeech Almighty God to giue his bleſſing to that which hath beene ſpoken, that it may fructifie, and bring forth fruit in vs, in ſome thirty, in ſome ſixty, in ſome a hundred fold, to the glory of Gods holy name, and the ſalvation of our owne ſoules.

THE EIGHTH LECTVRE

AMOS 1. 4.

Therefore will I ſend a fire into the houſe of HAZAEL, *and it ſhall devoure the palaces of* BENHADAD, *&c.*

THis is the fourth part of this prophecy againſt the Syrians, wherein are ſet downe the puniſhments to be inflicted vpō the Syrians for their ſinnes, as firſt I noted,

Generally, verſe the 4th.
Specially, verſe the 5th.

In the fourth verſe, wherein the puniſhments to be inflicted vpon the *Syrians*, are generally ſet downe, I note,

1 *Who* puniſheth.
2 *How* he puniſheth.
3 *Whom* he puniſheth.

The *puniſher* is the LORD; he *puniſheth* by *fire*. The *puniſhed* are the *Syrians*, to be vnderſtood in the names of their Kings, *Hazael* and *Benhadad*. *I will ſend a fire into the houſe of* Hazael, *and it ſhall devoure the palaces of* Benhadad.

The *puniſher* is the LORD; for thus ſaith the LORD, *I will ſend*. The note yeeldeth vs this doctrine,

It is proper to the LORD *to execute vengeance vpon the wicked for their ſinnes.*

In ſpeaking of the *vengeance* of God, our firſt care muſt bee, not to derogate any thing from his proclivitie, and propenſnes vnto *mercy*. We muſt breake out into the mention of *his greate good-*

goodneſſe, and ſing alowd of *his mercies*, as *David* doth, Pſ. 145. 7. *The Lord is gracious, and mercifull, ſlow to anger; and of great kindneſſe; he is louing, & good to all; his mercy is ouer all his works.* The Lord ſtrong, and mightie, bleſſed aboue all, yea being bleſſedneſſe it ſelfe, and therefore hauing no need of any man, is louing, and good vnto every man.

Our ſinnes haue prouoked his vengeance againſt vs: yet he, ſlow to anger, and of great goodnes; reſerueth mercy for thouſands, for all the elect, and forgiueth all their iniquities, tranſgreſſions, and ſinnes. His goodneſſe here reſteth not: it reacheth alſo vnto the reprobate, though they cānot feele the ſweet comfort of it. For he maketh his [a] *ſunne to riſe on the evill, & the good*; and ſendeth *raine on the iuſt, and vniuſt*; yea many times the ſunne, and raine, and all outward, and temporary bleſſings, are wanting to the iuſt, and good, when the vniuſt, and evill do flouriſh, and are in great proſperitie. [a] Matth. 5.45.

Thus is Gods graciouſneſſe, & great bountie extended vnto every man, whether he be a bleſſed *Abel*, or a curſed *Cain*; a loued *Iacob*, or a hated *Eſau*; an elected *David*, or a reiected *Saul*. God is louing and good vnto every man: the Pſalmiſt addeth; *and his mercies are ouer all his workes.* There is not any one of Gods workes, but it ſheweth vnto others, & findeth in it ſelfe very large teſtimonies, of Gods *mercy*, and *goodnes*; I except not the damnation of the wicked, much leſſe the chaſtiſements of the Godly.

Gods mercies are ouer all his workes. David knewe it well, & ſang accordingly, Pſal. 145.8. *The Lord is gracious, and mercifull, long ſuffering, & of great goodneſſe. Ionah* knew it well, and confeſſed accordingly, chap. 4.2. *Thou art a gracious God, and mercifull, ſlow to anger, and of great kindneſſe, and repenteſt thee of evill.* The *Church* knowes it well, and praies accordingly: *O God whoſe nature and propertie is ever to haue mercy, and to forgiue, receiue our humble petitions. David, Ionah*, and the *Church*, all haue learned it at Gods owne mouth, who hauing deſcended in a cloud to mount *Sinai*, paſſed before the face of *Moſes* and cryed, as is recorded, Exod. 34.6. *The* LORD, *the* LORD,

ſtrong, mercifull, & gracious, ſlow to anger, & abundant in goodneſſe, and truth, reſeruing mercy for thouſands, forgiuing iniquity, tranſgreſſion, and ſinne. In which place of Scripture, although afterward there followeth a little of his *iuſtice*, which hee may not forget, yet wee ſee the maine ſtreame runneth concerning *mildneſſe*, and *kindneſſe*, and *compaſſion*: whereby wee may perceaue, what it is, wherein the LORD delighteth. His delight is to be a *ſauiour*, a *deliuerer*, a *preſeruer*, a *redeemer*, and a *pardoner*. As for the execution of his *iudgements*, his *vengeance*, and his *furie*, he comes vnto it with heauy and leaden feete.

To which purpoſe *Zanchius* alleageth that of the Prophet Eſai, chap. 28. 21. *The Lord ſhall ſtand* (as once he did in mount *Perazim*, when *David* overcame the *Philiſtines*) *he ſhall be angry* (as once he was in the valley of *Gibeon*, when *Ioſhua* diſcōfited the fiue Kings of the *Amorites*) he ſhall *ſtand*, he ſhall be *angry, that he may doe his worke, his ſtrange worke, and bring to paſſe his act, his ſtrange act*; out of which words of the Prophet he notes that Gods workes are of two ſorts; either proper vnto himſelfe, and naturall; as, to *haue mercy*, & *to forgiue*: or elſe ſtrange and ſomewhat diuerſe from his nature; as, *to be angry*, and to *puniſh*.

I knowe ſome doe expound theſe words otherwiſe, vnderſtanding by that ſtrange worke, and ſtrange act of God, there mētioned, *Opus aliquod inſolens, & admirabile*, ſome ſuch work as God ſeldome worketh; ſome great wonder. Notwithſtanding this naturall expoſition of that place, the former may wel be admitted alſo. For it is not altogether vnnaturall, being grounded vpon ſuch places of Scripture, as doe make for the preeminence of *mercy* aboue *iuſtice*. It's true: God hath one skale of *iuſtice*, but the other proues the heauier; *mercy* doth ouerweigh. He who is ever *iuſt*, is *mercifull* more then ever, if it may be poſſible. Hee may forget our iniquities, but his tender *mercies* he will never forget.

This our LORD, good, mercifull, gracious, and long ſuffering, is here in my text the *puniſher*, & *ſendeth fire into the houſe of Hazael*: whereupon I built this doctrine;

It

It is proper to the LORD *to execute vengeance vpon the wicked for their sinnes.*

This office of executing *vengeance* vpon the wicked for sinnes, God arrogateth and assumeth to himselfe, Deut. 32. 35. where he saith, *vengeance, and recompense are mine.* This due is ascribed vnto the LORD by St *Paule*, Rom. 12. 19. *It is written vengeance is mine, I will repaie, saith the* LORD. By the author of the Epistle to the Hebrewes, chap. 10. 30. *Vengeance belongeth vnto me, I will recompense, saith the* LORD. By the sweete singer, Psal. 94. 1. *O* LORD *God, the avenger, O God, the avenger.*

You see by these now-cited places, that God alone is hee who executeth *vengeance* vpon the wicked for their sins. This doctrine is faithfully delivered, by the wise sonne of *Sirach*, chap. 39. where he saith: *There be spirits that are created for vē-* vers. 28. *geance, which in their rigour lay on sure strokes; in the time of destruction they shew forth their power, and accomplish the wrath of him, that made them: Fire, and haile, and famine, & death, al these* 29. *are created for vengeance: The teeth of wilde beasts, and the scorpions, and the serpents, and the sword, execute vengeance for the* 30. *destruction of the wicked.* Nay, saith he, *The principall things for* vers. 26. *the whole vse of mans life: as water, and fire, and yron, and salt, & meale, and wheate, and hony, and milke, and the bloud of the grape, and oile, and cloathing, All those things though they be for good* 27. *vnto the godly, yet to the sinners they are turned vnto evill.* Soe my doctrine standeth good;

It is proper to the LORD *to execute vengeance vpon the wicked for their sinnes.*

And you see he hath waies enough to do it. All things that may be for our good, are glad to do him service against vs.

The consideration hereof should moue our hearts to wisdōe. It shoulde mooue vs [b] to beware of those crying sinnes vsually committed against the first table, that wee provoke not Gods vengeance against vs, by Idolatrie, in worshiping the creature aboue the creator, blessed for ever; by tempting God, in making triall whether his word be true, or not; by murmuring a-

[b] Hereof I spake in a Sermon vpō Hebr. 10. 30.

gainst God in laying iniustice to his charge, *quod bonis male sit, & malis bene*; for afflicting the godly, when the wicked liue at ease; by rebellion and contumacie, in taking counsell together against the LORD, & against his CHRIST; by blasphemy, in doing despite to the Spirit of grace.

It may moue vs also to beware of those other sins, *crying sins* too, vsually committed against the second table; that we prouoke not Gods vengeance against vs by dishonouring our parents, and such as God hath put in place of government aboue vs; by grieving our children, and such as are by vs to be governed; by oppressing the fatherlesse, and the poore; by giving our selues over vnto filthy lusts.

Beloved in the Lord, let vs not forget this: though God, bee *good, gracious, mercifull,* and *long suffering*, yet is hee also a *iust* God; God the *auenger*, and *punisher*. Here we see he resolueth *to send a fire into the house of* Hazael; which is, the second thing to be considered; How God punisheth: By fire. *I will send a fire &c.*

Albeit sometime God himselfe doth by himselfe immediatly execute his vengeance vpon the wicked; as *when he smote all the first borne of Egypt*, Exod. 12.29. and *Nabal*, 1.Sam. 25. 38. and *Vzzah*, 2.Sam. 6.7. yet many times he doth it by his instruments; [c] *Instrumenta sunt tota creatura Dei*; All the creatures of God are ready at his commaund to be the executioners of his *vengeance*. Among the rest, and in the first rancke, is *fire*.

[c] Wigand. Syntagm. Vet. Test.

God sent a *fire* to *lay wast Sodom and Gomorah, and their sister cities*, Gen. 19.24. to *exte vp Nadab, and Abihu*, Levit. 10.2. to *cut of the two hundred, and fiftie men, that were in the rebellion of Korah*, Num. 16.35. to *devoure two captaines, & twise fiftie men*, 2.King. 1.10. & 12. I will not load your memories with multitude of examples for this poynt. My text telleth you, that *fire*, Gods creature, becommeth Gods *instrument*, & executioner of his vengeance: *I will send a fire into the house of* Hazael, *and it shall devoure the palaces of* Benhadad.

[d] Lyranus. Drusius. Ar. Mõtanus. Mercer. Calvin. Gualter.

By *fire* in this place the learned [d] expositors doe vnderstand

not

not only naturall fire, but alſo the *ſword*, and *peſtilence*, and *famine*; *quodlibet genus conſumptionis*, every kind of conſumptiõ, every ſcourge, wherewith God puniſheth the wicked, and diſobediẽt, be it *haile*, or *thunder*, or *ſickneſs*, or any other of Gods meſſengers. So farre is the ſignification of *fire*, though not in the naturall, yet in the metaphoricall vnderſtanding extended. The doctrine which from hence I gather is.

As is the fire, ſo are all other creatures at the Lords commandement to bee imployed by him in the puniſhment of the wicked.

This truth well appeareth by that which I even now repeated out of Eccleſ. 39. whence you heard, that *ſome ſpirits are created for vengeance; as alſo are fire, and haile, and famine, and death, and the teeth of wild beaſts, and the ſcorpions, and the ſerpents, and the ſword; yea, that the principall things for the whole vſe of mans life, as water, and fire, and yron, and ſalt, and meale, & wheate, and hony, and milke, and the blood of the grape, and oile, & cloathing, are all for evill vnto the wicked.* If that proofe, becauſe the booke, whence it is taken, is *Apocryphall*, like you not: giue eare I pray you, while I proue it out of *Canonicall* Scripture. The doctrine to be proued is.

Fire, and all other creatures, are at the Lords commandement to be imploied by him in the puniſhment of the wicked.

I proue it by the ſervice of Angels, and other creatures. 2. King. 19. 35. we read of *an hundred foureſcore and fiue thouſand in the camp of* Aſhur *ſlaine by an Angell of the* LORD. The thing is related alſo, Eiay 37. 36. This miniſterie of Gods Angels *David* acknowledgeth, Pſal. 35. 5, 6. where his prayer againſt his enimies is, that *the Angel of the* LORD *might ſcatter, and perſecute them.* 1. Sam. 7. 10. we read that the LORD *did thunder a great thunder vpon the Philiſtines.* Ezech. 14. wee read how the LORD puniſheth a ſinfull land, with his *foure*[e] *ſore iudgements*, the *ſword*, *peſtilence*, *famine*, and *noyſome beaſts*. [e] Ezech. 14. 21.

The ſtory of Gods viſitation vpon *Pharaoh*, and the *Egyptiãs* in Exod. chap. 8, 9, & 10. is fit for my purpoſe. You ſhal there find, that *froggs*, *lice*, *flies*, *graſhoppers*, *thunder*, *haile*, *lightning*, *mo-*

murraine, botches, and *sores* did instrumẽtally avenge God vpon man, and beast in *Egypt*. Adde hereto what you read, Psal. 148.8. *fire and haile, and snow, and vapours, and stormie winds do execute Gods commaundement*. Thus is my doctrine proued,

As is the fire, so are all other creatures at the Lords commandement to be employed by him in the punishement of the wicked.

The vse of this doctrine, is to teach vs: how to behaue our selues, at such times, as God shall visit vs with his rodd of correction, how to carry our selues in all our afflictions. We must not so much looke to the *instruments*, as to the *Lord* that smiteth by them.

Here set we before our eyes holy *King Dauid*. His patience! be it the patterne of our Christian imitation. When *Shimei* a mã of the familie of the house of *Saul*, came out against him, cast stones at him, & railed vpon him, calling him to his face *a man of blood*, & a *man of Belial*, a *murtherer*, & *a wicked man*, the good *King* did not, as he was wished to doe: he took not away the *murtherers* life, but had respect to the *primus motor*, even Almighty God, the first mover of this his afflictiõ; *Shimei* he knew was but the *instrument*. And therefore thus sayth he to Abischai, 2. Sam. 16. 10. *He curseth, because the* LORD *had bidden him curse Dauid; & who dare then say, wherefore hast thou done so? Suffer him to curse for the Lord hath bidden him.*

Here also set we before our eies holy *Iob*. His *patience* bee it the patterne of our Christian imitation. The losse of all his substance, and his children, by the *Sabeans*, *Chaldeans*, *fire* from heauen, and a great *wind* from beyond the wilderneſse, could not turne away his eyes from the God of heauen to those second causes. They he knew were but the *instrumẽts*. And therefore possessing his soule in patience he said, Iob 1.21. *Naked came I out of my mothers wombe, & naked shall I returne thither: the* LORD *hath given, and the* LORD *hath taken: blessed be the name of the* LORD.

To these instances of *David*, and *Iob*, adde one more; that of the blessed Apostles, *Peter*, *Iohn*, & the rest, Act. 4.27. Though

He.

Herod, Pontius Pilate, the *Gentiles*, and the *people of Israel*, had crucified and done to death the *Lord of life*, our LORD and Saviour *Iesus Christ*. Yet did not the Apostles therefore grow into a rage, and bitter speeches against them. In that great execution of the LORD *Iesus*, they had regard vnto the hand of God. *Herod, Pontius Pilat*, the *Gentiles*, & the *Iews*, they knew, were but *instruments*. For thus make they their confession before the LORD of heauen and earth, verse the 28. *Doubtlesse both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, gathered themselues together against thine holy Sonne Iesus, to doe whatsoeuer thine hand, and thy counsell had determined to be done.*

To good purpose then is that question propounded by *Amos* chap. 3. 6. *Shall there be evill in a city, and the Lord hath not done it?* It may serue for an anchor to keepe vs, that we bee not carried away with the waues of tribulation, and affliction. It assureth vs that God, who bad *Shimei* curse *David*, who sent the *Sabeans*, *Chaldeans*, *fire* from heauen, and a *great wind* from beyond the wildernesse to spoile, and make an end of *Iobs* substance, and his children; who determined that *Herod, Pontius Pilate*, with the *Gentiles*, and the *Israelites*, should put to death the LORD *of life*: that the *same God* hath his *finger*, yea and his *whole hand* too, in all our crosses, and tribulations. *Is there any evill in the city, and the* LORD *hath not done it?*

Here (beloued in the Lord) must we be taxed for *a vanity* at least, (I had almost said a *blasphemie*) deeply rooted, & too wel setled among vs. Vpon the accesse of any calamitie we cry out, *bad lucke, bad fortune*. If the strong man come into our house, and take from vs the *flower* of our riches, our *siluer* and *gold*, then we cry, *What lucke? What fortune?* If our sheep and cattle faile vs, then also we cry, *What lucke? What fortune?* Whatsoeuer crosse befalleth vs, *lucke* and *fortune* is still in our mouthes: *Quasi Deum otium coleret in cœlo, & non curaret res humanas*; as if we were to hold it for an article of our beleefe, that God liueth idly in heaven, & hath no regard of mans affaires. Whereas the holy Prophet *Amos* in propounding this question; *shall*

there be any evill in the city, and the LORD *hath not done it?* and the holy Apostles, in acknowledging Gods hand in the death of *Christ*; and holy *Iob* in blessing the name of the LORD for all his losses; and holy *David*, in patiently taking *Shimeis* curses, as an affliction sent him from the LORD, doe all plainly shew this, that the empire of this world is administred by Almighty God, and that nothing happeneth vnto vs, but by *Gods hand*, and *appointment*. Learne we then more patience towards the instruments of our calamities, miseries, crosses, and afflictions: let vs not be like the *dogge*, that snatcheth at the stone cast at him, without regard vnto the *thrower*. Here we learne a better propertie: even to turne our eies from the instrumentes, to the hand that smiteth by them. Thus farre of my second circūstance; *How God punisheth*.

My third was; *whome he punisheth*] *Hazael* and *Benhadad*; *the house of Hazael, and palaces of Benhadad*. If you wil know who this *Hazael* was, you must haue recourse to the sacred storie, 2 Kings 8. There shal you find him sent by *Benhadad*, King of *Syria*, with a present vnto *Elizeus* to knowe concerning his sickenesse, whether he should recover of it; and after his returne frō *Elizeus*, with a thicke wet cloath to haue strangled, and murdered his Lord, & Maister, King *Benhadad*. This was he, whom *Elizeus* foretold of his hard vsage of the *Israelites*; that hee should *set on fire their strong cities*; should *slay their young men with the sword*; should *dash their infants against the stones*; and should *rent in peeces their women great with child*. This was he, who 2. Kings 13. 7. so destroyed the children of *Israel*, that *hee made them like dust beatē to powder*. This was he of whose death we read verse the 24.

The house of Hazael] either the familie, stocke, and posterity of *Hazael*; as *Arias Montanus*, *Mercer*, *Drusius* expounde: or some materiall house, which *Hazael* had proudly and stately built for himselfe, and his posteritie. This later exposition is added to the former by *Mercer*, and *Drusius*, because of that which followeth, *the palaces of Benhadad*.

Benhadad] In writing this name, I find three errours. One of

the

the *Greeks* who write Βεν Αδαδ, as if it were in the Hebrew *Benader*. The second of the *Latines*, who write it *Benhadab*. The third of *Ionathan*, the *Chaldee paraphraſt*, who writes it *Barhadad*: whereas the right name is *Benhadad*.

Benhadad (ſaith *Mercer* vpon this place) was a name peculiar to the Kings of *Syria*; as was firſt *Pharaoh*, and afterward *Ptolemee* to the Kings of Egypt, and *Ceſar* to the Roman Emperours. From this opiniõ of *Mercer*, Druſius *in obſervat. ſacr.* 11.14. varieth, affirming that albeit diverſe Kings of *Syria* were called by this name *Benhadad*, yet doth it not thereupon follow, that *Benhadad* was a common name to all the Kings of *Syria*.

In holy Scripture we read of three *Benhadads*. Of the firſt, 1. Kings, 15.18. who was *King* of *Syria*, at what time *Aſa* raigned in *Iudah*, and *Baaſha* in *Iſrael*. Of the ſecond, 2. Kings, 8.7. who in his ſickneſſe ſent *Hazael* to *Eliſeus*, the man of God, for counſaile. Of the third, 2. Kings, 13.3. who was *Hazaels* ſonne, and his ſucceſſour in the throne.

Now the *Benhadad* in my text, is either *Benhadad*, *Hazaels* predeceſſour, ſlaine by *Hazael*, or *Benhadad*, *Hazaels* ſonne, & ſucceſſour.

The palaces of Benhadad,] to bee devoured by *fire* from the LORD. Theſe palaces of *Benhadad* are the goodly, ſumptuous, proud, and ſtately edifices made, or enlarged, by either of the *Benhadads*, or by both; *Hazaels* predeceſſour, and ſucceſſour.

Thus haue you the expoſition of my third circumſtance, which was concerning the parties puniſhed; no meane parties; parties of no lower rancke then Kings: *Hazael*, and *Benhadad*; The LORD puniſheth, hee puniſheth by *fire*; hee puniſheth by fire *Hazael*, and *Benhadad*; *I will ſend a fire into the houſe of Hazael, and it ſhall deuoure the palaces of* Benhadad. Many profitable doctrines may be hence deduced. I can but point at them.

1 In that the Lord *ſendeth a fire into the houſe of* Hazael, a-

gainst his familie and posteritie, wee are put in mind of a truth expressed in the second commandement; this:

God will visit the sinnes of the fathers vpon the children vnto the third and fourth generation.

Dearely beloued; Sore is that anger, the flame of whose punishment casteth out smoake so farre: yet the meaning thereof is, as *Ezechiel* sheweth, chap. 18. *If the children doe follow the fathers wickednesse,* & not otherwise. To *visite* then, is not to punish the children for the fathers offences, but to take notice, & apprehend them in the same faults, by reason they are giuen over to commit their fathers transgressions, that for them they be punished.

The vse is, to admonish you that are Parents, not onely to liue your selues vertuously, & religiously, while you haue your abode here, but also carefully to see to the training vp of your children, in vertue, and true religion, least partaking with you in your sinnes, they proue inheritours of your punishmentes also.

2 In that the LORD *sendeth a fire* into the house, and palaces of *Hazael*, and *Benhadad, two Kings:* we learne this lesson.

It is neither wealth, nor policie, nor power, nor preferment, that can steed vs, if Gods vnappeaseable anger break out against vs for our sinnes.

The reason hereof we read, Ierem. 4. 4. It's this: *Because of the wickednes of our inventions, Gods wrath comes forth like fire, and burneth that none can quench it.*

The vse is to teach vs, that wee despise not *Gods iudgements* nor abuse his *mercies*; but that we tremble at the one, and bee drawne to well doing by the other.

3 In that the LORD *sendeth a fire* into the *palaces* of *Benhadad*, to deuoure them: we learne thus much.

God depriveth vs of a great blessing, when hee taketh from vs our dwelling houses.

The great commoditie, or contentment, that commeth to every one of vs by our dwelling houses, doth experimentally make

make good vnto vs this truth.

The vse is; to teach vs, first, to be humbled before Almighty God, whensoever our *dwelling houses* are taken from vs. Secõdly since we peaceably enioy our *dwelling houses*, to vse them for the furtherance of Gods glory. Thirdly, to praise God day by day for the comfortable vse we haue of our dwelling houses. It would tire you to heare these doctrines, and their vses severally amplified, and enlarged. In the sequele of this chapter, I shall haue occasion to repeat them to you.

THE NINTH LECTVRE.

Amos 1. 5.

I will breake also the barre of Damascus, *and cut of the inhabitant of* Bikeath-Aven, *and him that holdeth the scepter out of* Beth-Eden, *and the people of* Aram *shall goe into captivity vnto* Kir.

WE are now come to the second braunch of the fourth part of this prophecie, in the 5. verse, wherein are set down more specially the punishmentes to bee inflicted vpon the *Syrians* for their sinnes. And this is done in foure severall clausses. In each wee may obserue three circumstances.

1 The *punisher*; the LORD, either *immediatly* by himselfe, or *mediatly* by his instruments.

2 The *punished*; the *Syrians*, not of any one city only, but of the whole country; which we gather frō these names, *Damascus*, *Bikeath-Aven*, *Beth-eden*, and *Aram*.

3 The *punishment*; the spoile of the country, and ruine of the whole state. The *barre of* Damascus *must bee broken*; *the inhabitant of* Bikeath-Aven, *and the King, keeping his court at* Beth-Eden, *must be cut of*: and *the people of* Aram *must go into captivitie*.

Of the words as they lie in order.

I will also breake the barre of Damascus] I, the LORD, [a] remoue

[a] Iob 9. 5, 6. &c

moue mountaines, and they feele not when I ouerthrow them; I remoue the earth out of her place, & make her pillers to ſhake; I command the ſun, & it riſeth not; I cloſe vp the ſtarres as vnder a ſignet: I my ſelfe alone ſpread out the heauens, and walke vpon the height of the ſea: I make *Arcturus, Orion, and Pleiades*, and the climates of the South: I, the LORD, who do great things, & vnſearcheable, marvailous things, without number, [b] IEHOVAH is my name. I, the Lord, IEHOVAH, who haue reſolved to *ſend a fire into the houſe of Hazael*, and *palaces of* Benhadad; I will alſo *breake the barre of* Damaſcus.

[b] Amos 5.8. & 9.6.

You know what a *barre* is in its proper ſignification: an inſtrument, wherewith we make faſt the gates of our cities, and doors of our houſes, againſt the violence of our enemies. If the *barre* be *broken*, the entrance into the city, or houſe, will be the eaſier. *Kedar* is diſcouered to be weake, for want of *barres*, Ier. 49.31. And ſo are they againſt whom *Gog*, and *Magog*, were to fight, Ezech. 38.11. they had neither *barres*, nor *gates*. *Ieruſalem* had *both*; and God made them ſtrong, Pſal. 147.13. Therefore *praiſe the* LORD, *O Ieruſalem, praiſe thy God, O Sion; for he hath made the barres of thy gates ſtrong*; ſo ſtrong, that no enemy is able to *breake* them, or to make any *irruption* into them.

A *barre* is alſo vſed to a *figuratiue* ſenſe; *Metaphorically*, & *Synecdochically*; & betokeneth *munition, fortification*, the *forts*, & *ſtrong holds* of a country, the *ſtrength* of any thing. To which ſenſe the ſea hath *barres*. We read of them, Iob 38.10. *God hath appointed the ſea her barres, and dores, ſaying, hitherto ſhalt thou come; here wil I ſtay thy proude waues*. And the earth hath *barres*. We read of the, Ion. 2.6. And, what are the *barres* of the earth, but the [c] ſtrongeſt muniments, and fenſes it hath; her promontories, and rockes, which God hath placed in her frontiers, to withſtand the force of the waters? And *Moab* hath *barres*, Eſai. 15.5. There the *barres of Moab*, are put for the forts in the borders of *Moab*. And *Egypt* hath *barres*, Ezech. 30.18. Where Egypts *barres* after the expoſition of *Illyricus* in his [d] key of Scriptures, are *munitiones, & robur*, the fortifications, and ſtrength of Egypt.

[c] D. King B. of London in Ion. lect. 27.

[d] Verbo, Vectis.

So

[e] Mercer. So here: the *barres* of *Damascus*, are *Damasci robur, munitiones, porta, & claustra munitissima*; the strēgth of *Damascus*; the munitions of *Damascus*; the gates of *Damascus*; the most fensed fortresses of *Damascus*. Yea [f] *Vniversum regni robur*, the whole strength of the kingdome of *Syria*, is to be vnderstoode in these *barres* of *Damascus*.

[f] Gualter.

Of Damascus] no base, or contemptible city. *Lewes Vertomannus*, a gentleman of Rome, in his travaile to those esterne parts of the world a hundred yeares ago, saw this city: and admiring the marveilous beauty therof, hath *Navigat. cap.* 5. left a record of it to posterity. It is (saith he) in manner incredible, and passeth all beleefe, to thinke how faire the city of *Damascus* is, and how fertile is the soile. This *Damascus* is a city of great antiquity, & built as some coniecture by *Eliezer*, the steward of *Abrahams* house, who was surnamed *Damascus*, Gen. 15. 2. So that this city was built more then 3444. yeares agoe; for [h] so long agoe *Abraham* died. The first mention of this city is, Gen. 14. 15.

[g] See my sixth lecture vpon this chapter.

[h] In the yeare of the world 2124. Funcc. in Cronolog. And this Sermon was preached A.C. 1606. Febr. 8.

Others holding the name of this city to haue been more ancient then *Abraham*'s, do attribute the building of this city to *Huz*, one of the sonnes of *Aram*; Gen. 10. 23. whereupon *Damascus* was called also *Arã*, as *S. Hierome* vpon Esai 17. witnesseth. What soever were the antiquity of this city, it is plaine by Esai 7. 8. that it was the Metropolitane, and chiefest city of *Syria*. The Prophet *Ieremie* giues it a high commendation, chap. 49. 25. where he cals it a *glorious city*, and *the city of his ioy*. *Damascus* in this place, is not the bare city, but [i] *tractus Damascenus, sive Decapolitanus*; the whole cuntry about *Damascus*, & the coasts of *Decapolis* whereof we read, Mark. 7. 31.

[i] Tremellius.

I will also breake the barres of Damascus] To *breake* in the Hebrew phrase, & by a *Metaphore*, is to *consume*, to *destroy*, to *waste*, to *spoile*. In the 24. of Es. vers. 19. where the Prophet saith; *confractione confringetur terra*: the earth shall with *breaking* be *broken*; the meaning is: the earth shall certainely be wasted, and spoiled. So here; *I will breake the barre of Damascus*, that is, I wil cõsume, and spoile, all the munitiõs, all the fortificatiõs, all

the

the fenced fortreſſes, all the ſtrength of *Damaſcus*.

This office of *breaking* barres, God elſewhere aſſumeth to himſelfe, as Eſai. 45. 2. where thus ſaith the LORD vnto *Cyrus*, his anoynted; *I will breake the braſen doores, & burſt the yron barres*. The *Pſalmiſt* alſo aſcribeth vnto the LORD this office of breaking barres, Pſal. 107. 16. where exhorting vs to confeſſe before the LORD his loving kindnes, and to declare his wonderfull workes, he bringeth this for a reaſon: *For he hath broken the gates of braſſe, and hath burſt the barre of yron aſunder*. Now haue you the meaning of theſe wordes: *I will breake the barre of Damaſcus; I*] the LORD, *will breake*] by my mightie power, will lay waſt, and conſume, *the barre*] barre for barres, all the ſtrength, *of Damaſcus*] of that part of *Syria*, which bordereth vpon *Damaſcus*.

Now let vs ſee what leſſons may bee taken from hence for our further inſtruction, & meditation. You will remember my three propounded circumſtances; The *puniſher*, The *puniſhmẽt*, The *puniſhed*. The puniſher, is the LORD; the puniſhment, is breaking of barres; the puniſhed, is the whole countrey of *Damaſcus*. From the firſt circumſtance of the *puniſher*, the LORD himſelfe taking vengeance into his owne hand, I gather this doctrine.

It is proper to the LORD *to execute vengeance vpon the wicked for their ſinnes.*

This doctrine was in my laſt *Lecture* commended vnto you, and then at large confirmed. I need not make any repetition of it. The conſideration of it day after day, cannot be either vaine or vnfruitfull to vs. It may cauſe vs to be wary, and heedfull, that by our dayly *ſinning* we make not our ſelues [k] *ſervãts vnto ſinne, and* [l] *corruption*. And whereas we cannot but *ſinne* dayly, (for who can ſay, *I haue* [m] *purged my heart, I am cleane from my ſinne?*) it may draw vs to *repentance*, and to a *godly ſorrowe* for our *ſinnes*; whereby wee haue tranſgreſſed the law of God, offended his Maieſtie, and provoked his wrath. Wee muſt beleeue it: though God be good, gracious, mercifull, & long ſuffering, yet is he alſo a iuſt God; God the *avenger*, and *puniſher*.

[k] Iohn 8. 34. Rom. 6. 20.
[l] 2. Pet. 2. 19.
[m] Prou. 20. 9.

The consideration of this point, may further admoniſh vs, to be warie in any caſe that wee breath not after *revengement*. To revenge our wrongs, is Gods office, wee muſt not intrude our ſelues into it; we may not vſurpe it. Why will we herein be our owne carvers? The wiſe ionne of *Sirach*, chap. 28. 1. ſpeakes it confidently: *He that ſeeketh vengeance, ſhal find vengeance of the* LORD, *and he will ſurely keepe his ſinnes.* Marke his exhortation following, verſe the 2. *Forgiue thy neighbour the hurt, that he hath done to thee; ſo ſhall thy ſinnes be forgiuen thee alſo.*

Wiſe *Siracides* ſaith no more, then doth our Saviour *Ieſus Chriſt*, Matt. 6. 14, 15. *If yee doe forgiue men their treſpaſſes, your heavenly father will alſo forgiue you. But if yee doe not forgiue mē their treſpaſſes; no more wil your father forgiue you your treſpaſſes.* Dearely beloued, is this ſo? Will not God *forgiue* vs, vnleſſe we *forgiue* others? Wee muſt needs grant it to be ſo, praying dayly as we doe: *forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.*

Much then (beloved) very much to blame are we, who lead our liues, as if *Lex talionis*, that ſame old law of rendring like for like, firſt recorded, [n] Ezod. 21. 24. were this day in force. Even this day, we ſticke not to bee of minde with the godleſſe worldling: Receiue I wrong? I will repay it, *Eye* for *eye*, *tooth* for *tooth*, *hand* for *hand*, *foot* for *foot*, *burning* for *burning*, *wound* for *wound*, *ſtripe* for *ſtripe*. As good as hee bringeth, I will giue him.

[n] And Levit. 24 20. & Deut. 19, 21. Matth. 5. 38.

We are commanded, Matth. 18. 22. to *forgiue one another, euen ſeaventie times ſeauen times*. How haue wee caſt behind vs this holy commandement? If thy neighbour ſin againſt thee, wilt thou not be meet with him ſeaven yeares after, if poſſible? Tell me; if by order of friends, or conſtraint, thou be moued to *forgiue* thy neighbour, wilt thou *forgiue* him? Forgiue him? Yea after a ſort. We wil forſooth *forgiue* the fault, but not forget the matter, nor affect the partie, that wronged vs. Is this *to loue our enimies*? Is this *not to reſiſt evill*? Nothing leſſe.

Learne therefore of CHRIST what it is, to *loue your enimies*, Matth. 5. 44. *Bleſſe them that curſe you; do good to them that hate*

you;

you; pray for them that hurt you, and persecute you. And againe learne of Christ, what it is, *not to resist evil*: Matth. 5.39. *Whosoever shall smite thee on the right cheek, turne to him the other also*: and *if any man will sue thee at the law, and take away thy coat, let him haue thy cloak also*: & *whosoever will cõpel thee to go with him one mile, goe with him twaine.* This is it, whereto St *Peter* exhorteth you, 1. Epist. chap. 3.8. *Be yee all of one mind, one suffer with another; loue as brethren, be pitifull, be curteous, render not evill for evill, nor rebuke for rebuke; but contrariwise blesse, if yee will be heires of blessing.*

Let wise *Solomons* counsaile somewhat prevaile with you; that counsaile, which he giueth you, Prov. 24.29. *O say not, I will doe to him, as he hath done to me; I will recompense every man according to his worke.* What shall I doe then, when I haue receaued a wrong? What else, but followe the same wise mans counsaile, giuẽ me, Prov. 20.22. *Expectabo Dominum, & liberabit me*; I will wait vpon the LORD, & he will deliver me. I shut vp this meditation with St *Paules* exhortation, Rom. 12.17 *Recompense to no man evill for evill; if it be possible, as much as in you is, haue peace with all me. Dearely beloved, avenge not your selues but giue place vnto wrath; for it is written; vengeance is mine, I will repay, saith the* LORD.

Hitherto, (beloved in the LORD) I haue laboured to work in you a detestation of all private *revengement*. The occasion of my discourse, was from my propounded doctrine. *It is proper to the* LORD *to execute vengeance*; proper to the LORD, and therefore not any way to be medled in by vs. It is not for vs by our selues to *avenge* the wronges done vnto vs; we must waite vpon the LORD, who in his good time will right all our iniuries. For he hath said, *vengeance belongeth vnto me, I will recompense.*

Let vs proceed, and see what doctrine may bee gathered frõ the two next circumstances; the circumstance of the *punishment*, and the circumstance of the *punished*. The *punishment* I noted in the *breaking of barres*, and the *punished*, in the word *Damascus*. You haue already heard the meaning of these

words: *I will breake the barre of Damascus*] *I*] the LORD, *will*] with my mightie power, *breake*] lay waſt, & cõſume, the *barre*] *barre*, for barres, even all the munition, and ſtrength, of *Damaſcus*] of the chiefeſt city of *Syria*, & the country adioyning.

Muſt *Damaſcus*, the ſtrongeſt city of all *Syria*, haue her *barres broken*? Muſt ſhee be laid waſt, and ſpoiled? Here fixing the eies of our minds vpon the power of the LORD, learne we this leſſon.

There is no thing, nor creature, able to withſtand Gods power, or to let his purpoſe.

Nothing: not *gates of braſſe*, nor *barres of yron*, theſe he *breaketh aſunder*, Pſal. 107.16. No creature. What creature more mightie then a King? Yet in the *day of his wrath God woundeth Kings*: witneſſe the Pſalmiſt. 110.5. Doth he wound Kings? yea *he ſlayeth mightie Kings*, Pſal. 135.10. & 136.18. My text avoweth the ſame, in one of the next clauſes, where God threatneth to the mightie *King* of *Syria*, a *cutting off*: *I will cut of him that holdeth the ſcepter out of* Beth-eden.

Theſe few now alleaged inſtances doe ſufficiently (though briefly) confirme my propounded doctrine.

There is no thing, nor creature, able to withſtand Gods power, or to let his purpoſe.

The reaſon hereof is: becauſe God only is *omnipotent*, and whatſoever elſe is in the world it is weake, and *vnable to reſiſt*. Of Gods *omnipotencie* we make our daily profeſſion in the firſt article of our beleefe, profeſſing him to be *God, the Father Almightie*. In which profeſſion wee doe not exclude, either the *Sonne*, or *Holy Ghoſt*, from *omnipotencie*. For God the Father, who imparteth his Godhead vnto the *Sonne*, and to the *Holy Ghoſt*, doth communicate the proprieties of his *Godhead* to them alſo. And therefore our beleefe is, that as the Father is *Almightie*, ſo the Sonne is *Almightie*, and the *Holy Ghoſt* is *Almightie* too.

Now God is ſaid to be *omnipotent*, or *Almightie*, in two reſpects. Firſt, becauſe *he is able to doe, whatſoever he will*. Secondly, becauſe *hee is able to doe more, then he will*. For the firſt; that

God

God is able to doe, whatsoever he will, who but the man possessed with the spirit of Atheisme, and infidelitie, dares deny? This truth being expresly delivered twise in the booke of Psalmes; First, Psal. 115.3. *Our God in heaven, doth whatsoever hee will*: againe, Psal. 135.6. *Whatsoever pleaseth the* LORD, *that doth he, in heaven, in earth, in the sea, in all the depthes.*

For the second that *God is able to doe more, then hee will doe*: every Christian, acquainted with the Evangelicall story, doth acknowledge it. It is plaine by *John Baptists* reproofe of the Pharisees, and Sadducees, Matth. 3.9. *Thinke not to say within your selues, we haue* Abraham *to our Father; for I say vnto you, that God is able of these stones to raise vp childrē vnto Abraham.* *Able*, but *will not*. So likewise, when *Christ* was betrayed, the story, Matth. 26.53. is, that *God the Father could haue giuē him more then twelue legions of Angels, to haue delivered him*. Hee *could*, but *would not*. The like may be said of many other things. The Father was *able* to haue created another world; yea a thousand worlds. Was *able*, but *would not*.

You see for Gods *omnipotencie*, that he is *able to do, whatsoever he will do*; yea that he is *able to do more, then he will do*. God only is *omnipotent*: whatsoever els is in the world, it's *weake*, & *vnable to resist*: which is the very summe of my doctrine already propounded, and confirmed.

There is no thing, nor creature, able to withstand Gods power, or to let his purpose.

For as *Iob* saith, chap. 9.13. *The most mighty helps do stoope vnder Gods anger*. This is it, which *Nabuchodonosor*, Dan. 4.34, 35. cōfesseth: *In comparison of the most high, who liveth for ever, whose power is an everlasting power, whose kingdome is frō generatiō to generatiō; all the inhabitāts of the earth are reputed as nothing; according to his will, he worketh in the army of heaven, and in the inhabitants of the earth; and none can stay his hand, nor say vnto him, what doest thou?* This is it, whereat *S. Paul* aimeth in his question demanded, Rom. 9.19. *Who hath resisted the will of God?* And this is it, which *Iob* intendeth, chap. 9.4. demanding a like question: *who hath beene fierce against God, and hath prospered?*

I will not further amplifie this point; it must stand good against all the might, and strength of this world,

There is no thing, nor creature, able to withstand Gods power, or to let his purpose.

Now let vs consider some duties, wherevnto we are moved by this doctrine of Gods *omnipotencie.*

1 Is there *no thing, nor creature, able to withstand Gods power, or to let his purpose?* Learne we frō hence true humiliation; that same Christian vertue, to which *S. Peter* 1.ep.5.6. giues his exhortation: *Humble your selues vnder the mighty hand of God.* What are we, (beloved) but by nature in our selues most wretched; conceived, and borne in sin? hitherto running on in wickednes? & dayly rebelling against *God?* against *Almighty God*, against him, who alone is *able to do, whatsoever he will*; *able* to *do more then he will; able to* cast both *body*, and *soule* into *hell fire?*

Let the consideration of this our wretched estate, worke in vs the fruits of true humiliatiō. This true humiliation standeth in our practise of three things. 1. *The sorrow of our heart*, whereby we are displeased with our selues, and ashamed in respect of our sinnes. 2. *Our confession to God*, in which we must also doe three things. 1. We must acknowledge all *our maine sins*; *originall*, and *actuall*, 2. We must acknowledge our *guiltinesse before God.* 3. We must acknowledge *our iust damnation for sinne*. The third thing in our humiliation, is our *supplication to bee made to God for mercy*, which must be with all possible earnestnes, as in a matter of life, and death.

A patterne whereof I present vnto you, *Dan.9.17,18,19. O our God, heare the praiers of vs thy servants, and our supplications, and cause thy face to shine vpon vs. O our God, encline thine eare to vs, and heare vs; open thine eies, and behold our miseries; we do not present our supplications before thee for our own righteousnesse, but for thy great tēder mercies. O* LORD *heare vs,* O LORD *forgive vs,* O LORD *consider*, and *do it, differ not thy mercies for thine owne sake, O our God.* Thus (beloved) if wee *humble* our selues vnder the hand of Almighty God, God will *lift vs vp.*

2 Is there *no thing, nor creature, able to withstand Gods power,*

er, or to let his purpose? Learne we from hence, to treble at *Gods iudgements*, to feare them, to ſtand in awe of them, to quake, & quiver at them. For as *God* is, ſo are his *iudgements*: *God* is terrible, and his *iudgements* are terrible. *God is terrible in the aſſembly of his Saints*, Pſal. 88. 8. *terrible in his workes*, Pſal. 66. 3. *terrible in his doings toward the ſonnes of men*, Pſal. 66. 5. *terrible to the Kings of the earth*, Pſalm. 76. 13. To paſſe over with ſilence many places of holy Scripture, in which God is tearmed *a terrible God*, let vs confeſſe with the Pſalmiſt, Pſalm. 76. 7. *Thou, O God of Iacob, thou art to be feared; who ſhall ſtand in thy ſight, whē thou art angrie?*

Here are they worthely to be taxed, and cenſured, who are ſo far from *fearing* Gods *iudgements*, as that they plainly *ſcoffe*, and *ieſt at them*. Such a one was he of *Cambridge ſhire*, who [o] ſome 14. yeares ſince, in the yeare 1592. made a mocke of the Lords *glorious voice*, the THVNDER. The ſtory is delivered by *Perkins*, in his [p] expoſition of the Creed, in theſe words: *One beeing with his companion in a houſe drinking on the Lordes day, when he was ready to depart thence, there was great lightning and thunder: whereupon his fellow requeſted him to ſtay; but the man mocking, and ieſting at the thunder, and lightning ſaid (as report was)* it was nothing, but a knaue cooper knocking on his tubs, *come what would, he would go, and ſo went on his iourney: but before he came halfe a mile frō the houſe, the ſame hād of the* LORD, *which before he had mocked, in a cracke of thunder ſtrooke him about the girdleſteed, that he fell downe ſtarke dead.*

[o] This Sermon was preached Febr. 8. 1606.

[p] Printed at Cambridg in 4°. 1596. pag. 36.

A memorable example, brought home as it were to our doores, to put vs in minde, of Gods heavy wrath againſt thoſe, which *ſcorne* his *iudgements*. Let vs (beloved) be wiſe vpon it, and at every iudgement of God *tremble*, and *feare*, & confeſſe, as before out of Pſal. 76. 7. *Thou, O God of Iacob, thou art to bee feared; who ſhall ſtand in thy ſight, when thou art angry?*

3 Is there *no thing, nor creature able to withſtand Gods power, or to let his purpoſe?* Here is matter enough to vphold, and ſtabliſh our faith in Gods promiſes, to the aboliſhing of all *wavering*, and *doubting* touching our *ſalvation*. Thus: *No thing, nor crea-*

creature is able to withstand Gods power, or to let his purpose. God is *able to do, whatsoever he wil do*; he *wil do, whatsoever hee hath promised to do:* he hath *promised to giue eternall life to all that beleeue in Iesus Christ.* How then can I, who do *beleeue*, or any other, who doth *beleeue in Iesus Christ*, *doubt* of *mine*, or *their salvation.*

Vpon this rocke of *Gods omnipotency Abrahams* faith stood vnshaken, as appeareth Rom. 4. *Abraham* he *doubted not of the promise of God through vnbeliefe*, but was *strengthned in the faith.* And how? Because he was *fully assured*, that the same God *who had promised, was able also to doe it.* This ablenes of God *Abraham* opposed to his owne weaknes. And so, *aboue hope beleeued vnder hope, that he should be the father of many nations, according to that which was spoken to him, so shall thy seed be.* This promise *Abraham* laid hold of, *not considering his owne bodie, euē now dead, being almost a hundred years old, neither the deadnesse of Sarahs womb:* he laid hold of the *promise.* How? *By faith.* Which was increased, and confirmed to him, by the consideration of the *power* of God.

And why is all this written of *Abraham*? *S. Paul* saies why: ver. 23. *Now it is not written for him only, that it was imputed to him for righteousnes; but also for vs, to whom it shall bee imputed for righteousnes, if wee beleeue in him, that raised vp Iesus our* LORD *from the dead, who was delivered to death for our sins, and is risen againe for our iustification.* Wherefore to all our sins, infirmities, and impotencies, from whence may arise diffidence, infidelity, or vnbeliefe, we must ever oppose *Gods omnipotency*; and thereby support our *faith* in his *promises.*

I shut vp this point, and my whole lecture with *S. Austines* discourse, *Serm.* 123. *de tempore*: *Nemo dicat, non potest mihi dimittere peccata*: Let no man say vnto me; God cannot forgiue me my sinnes. *Quomodo non potest omnipotens?* How is it possible, that the Almighty should not bee able to forgiue thee thy sinnes? But thou wilt say, *I am a great sinner*; and I say, *Sed ille omnipotens est*; But God is Almighty. Thou replyest, and saiest; *My sinnes are such, as from which I cannot be delivered, and clen-*

sed;

ſed; and I anſwere, *Sed ille omnipotens eſt*; But God is Almightie. Almightie; able to doe all things, greater or leſſer, celeſtiall or terreſtiall, immortall or mortall, ſpirituall or corporall, inviſible or viſible. *Magnus in magnis, neque parvus in minimis*: great in great buſineſſes, and not litle in the leaſt. *Nothing or creature is able to withſtand Gods power, or to let his purpoſe.*

O THE

THE TENTH LECTVRE.

AMOS 1. 5.

I will breake also the barre of Damascus, *and cut of the inhabitant of* Bikeath-Aven, *and him that holdeth the scepter out of* Beth-Eden, *and the people of* Aram *shall goe into captivity vnto* Kir.

NOw proceed we to the other clauses of the last part of this prophecy against the *Syrians*. The second clause is, *I will cut of the inhabitant of Bikeath-Aven*: The third is, *and him that holdeth the scepter out of Beth-eden*: the fourth is, *and the people of Aram, &c.* In each of these I doe obserue (as before I did) three circumstances.

1 The *punisher* the LORD, either immediatly by himselfe, or mediatly by his instruments.
2 The *punishment*, to be vnderstood in those phrases of *cutting of*, and *going into captivity*.
3 The *punished*; the *Syrians*, noted in these names *Bikeath-Aven, Beth-eden, Aram*.

Let vs examine the words of the text, as they lie in order.

I will cut of the inhabitant of Bikeath-Aven] *I*, the LORD, IEHOVAH,[a] who remoue mountaines, and they feele not whē I overthrow them; who remoue the earth out of her place, and make her pillars to shake; who my selfe alone spread out the heavens, and walke vpon the height of the sea: *I*, the LORD, IE-

[a] See Lect. 9.

IEHOVAH, who doth great things, and vnsearchable, marvailous things, and without nũber: *I*, the LORD, IEHOVAH, who haue resolued to *send a fire into the house of* Hazael, *which shall devoure the palaces of Benhadad*, & haue resolued to *breake the barres of* Damascus; *I will also cut of the inhabitant of* Bikeath-Aven, *& him that holdeth the scepter out of* Beth-eden, *&c*

I will cut off] To *cut off*, is in sundry places of holy Scripture a *Metaphore*, drawne *ab excisione arborum*, from the *cutting downe*, or rooting vp of trees: and signifieth, vtterly to consume to wast, to dissipate, to destroy, to exstinguish. So it's vsed, Ps. 101.8. where *David*, purposing not to be negligent, or sloathfull, in the execution of iustice against all malefactors in *Ierusalem*, resolueth to *cut of all the workers of iniquitie* from the city of the LORD: *Betimes will I destroy all the wicked of the land, that I may cut of all the workers of iniquitie from the city of the* LORD. So its vsed, Psal. 109.15. where *Davids* prayer against the wicked is; *that their iniquitie, and sinne be alwaies before the* LORD, *that he may cut off their memorial from the earth.* So it's vsed, Ezech. 14.13. *Sonne of man when a land sinneth against me by committing a trespasse, then will I stretch out mine hand vpõ it, and will breake the staffe of bread thereof, and wil send famine vpon it, and will cut off man and beast from it: I will cut off*] that is, I will destroy both man and beast from a sinfull land.

I omit many like places of holy writte; and commend vnto you, but one more, parallell to this in my text. It is in the 3. ver. of the 2. chap. of this prophecie. There thus saith the LORD; *I will cut of the iudge out of the midst of* Moab; as here in my text, *I will cut off the inhabitant of* Bikeath-Aven; and verse the 8. *I will cut off the inhabitant from* Ashdod. *I will cut off*, whether *the iudge out of the middest of* Moab; or *the inhabitant from* Ashdod; or *the inhabitant of* Bikeath-Aven, the meaning is one, and the same: *I will cut off*, that is, I will vtterly destroy, or extinguish.

Which to bee the meaning of the word, the author of the *Vulgar Latin* acknowledgeth, translating the word in the originall, not *excindam*; (as indeed it signifieth) *I will cut off*, but *disperdã*, *I will destroy*. So do the Seaventy Interpreters in their

Greeke edition of the Bible, here translating the Hebrew word not ἐκκόπτω, (as indeed it signifieth) *I will cut off*; but ἐξολοθρεύσω, I will vtterly, or altogether *destroy*, *overthrowe*, and *extinguish*.

I will cut off the inhabitant] the *inhabitant*? what? but one? yes, all, and every one of the *inhabitants*. The Holy Spirit in the sacred Scripture vseth so to speake; by a word of the singular nũber to vnderstand more then one; yea all of that kinde, which kind of speech is analogically reduced to the figure *Synecdoche*.

Let vs see the truth of this in a few instances. In Exod. 8. 6. it is said; when *Aarõ* stretched out his hand vpõ the waters of *Egypt*, that then the *frogge* came vp, and covered the land. The *frogge*! It were senseless to thinke that *one frogge* could cover the land of Egypt; and therefore by *the frogge*, we are to vnderstand *many frogges*. In Num. 21. 7. the *Israelites* desired *Moses* to pray to the LORD, that he would take away from them the *Serpent*. *The serpent*! what? but one? It is out of doubt that the people meant all the *fierie serpents* sent among them by the LORD, to sting them to death: of which wee read verse the 6. Ieremie in chap. 8. 7. saith that the *storke*, the *turtle*, the *crane*, & the *swallow* doe knowe, & obserue their appointed times. The *storke*, the *turtle*, the *crane*, the *swallow*! We may not thinke the Prophet singleth out *one storke*, *one turtle*, *one crane*, *one swallow* from the rest; but his meaning is of all *storkes*, *turtles*, *cranes*, *swallowes*, that they knowe, & obserue their appointed times. As in the now cited places, so here in my text, the holy Ghost vseth one number, for another; the *singular* for the *plurall*, vnderstanding by *one inhabitant*, *all the inhabitants* of *Bikeath-Aven*.

Of Bikeath-Aven] the Greek Translators taking the words partly appellatiuely, and partly properly, doe render them, the *field of On*. In like sort *Gualter*, the *valley of Aven*. The author of the *Vulgar Latin*, vnderstanding them wholy appellatiuely, rendreth them, the *field of the Idol*: and so they may signifie, *the plaine of Aven*, the *plaine of griefe*, the *plaine of sorrow*, as *Calvin* ob-

obſerveth. *Iunius* and *Tremellius* doe render it, as before *Gualter*, *è convalle Avenis*, the valley of Aven: vnderſtanding thereby the whole coaſt of *Chamatha*, which way *Syria* bordereth vpon *Arabia*, ſurnamed the *Deſert*.

Calvin ſaith it is vncertain, whether *Bikeath-Aven* be a proper name of a place, or no; yet ſaith he, it is probable. *Druſius* following the *Hebrew Doctors*, affirmeth, that it is the proper name of a city in *Syria*. *Mercer*, the learned profeſſour of *Paris*, ioineth with him. And our Engliſh *Geneva Tranſlatiõ* draweth vs to be of the ſame mind, that *Bikeath-Aven* is a proper name of a city in *Syria*.

The ſame opinion muſt we hold of *Beth-Eden*, in the next clauſe; that it is a proper name of a city in *Syria*: of which opinion I find *Mercer*, and *Druſius*, and our Engliſh *Tranſlators at Geneva* to haue beene. And *Calvin* holds it to bee credible, though he tranſlates it *the houſe of Eden*; ſo *Gualter* doth; ſo doth *Tremellius*, who by *the houſe of Eden*, vnderſtandeth the whole country of of *Cœleſyria*, wherein ſtood the city *Eden*.

The author of the Vulgar Latin takes *Beth-Eden* for an appellatiue, and tranſlates it, *the houſe of pleaſure*. Such indeed is the ſignificatiõ of the word; and it is by *Arias Montanus*, & *Ribera*, applied to ſignifie the *city of Damaſcus*: as if *Damaſcus* were there called not only *Bikeath-Aven*, that is, the *field of the Idol*; becauſe of the *Idolatrie* there vſed, but alſo *Beth-Eden* that is, *the houſe of pleaſure*, becauſe of the pleaſant ſituation thereof. But I retaine the proper name *Beth-Eden*, and take it for a city in *Syria*, wherein the *King* of *Syria* had a palace, and manſion houſe. Which I take to be plaine in my text, where the LORD threatneth, *to cut off him, that holdeth the ſcepter out of* Beth-Eden.

Him that holdeth the ſcepter] that is, the *King* keeping his court at *Beth-Eden*. For I ſee not any abſurditie in it, if I ſay that the *King of Syria* had a manſion houſe, as well at *Beth-Eden*, as at *Damaſcus*; and that at this time the court lay at *Beth-Eden*.

Him that holdeth the ſcepter] This is a periphraſis, or circumlocu-

locution of a *King*. A *ſcepter* is *Regium geſtamen*, and *inſigne poteſtatis Regiæ*, a Kingly mace, the proper enſigne, or token of Kingly power. Whence in the beſt of Greeke Poets, *Homer*, *Kings* are called * σκηπτ῀ροι, ſcepter-bearers. Hereby wee vnderſtand, what we read in the ſtorie of *Heſter*, chap. 8. 4. *King Aſſuerus held out his golden ſcepter toward Heſter*. And that Gen. 49. 10. *The ſcepter ſhall not depart from Iudah*. In the former place *Aſſuerus* maketh ſhew of his *kingly* favour vnto *Heſter*, by holding out his *mace* vnto her: in the later *Iacob* propheciеth of the ſtabilitie and continuance of the *Kingdome* in the *tribe of Iudah*, till the comming of the *Meſſias*. Here then he that *holdeth the ſcepter in Beth-Eden*, is the King abiding in *Beth-Eden*.

* Ιλ. β. 86. Σκηπτ῀ροι βασιλῆες.

Hitherto (beloved) haue I laboured to vnfold the words of my text: *I will cut of the inhabitant of* Bikeath-Aven, *& him that holdeth the ſcepter out of* Beth-eden] *I*] the LORD, with my mighty power, *will cut off*] will vtterly conſume, and deſtroie, *the inhabitant*] not one only, but every one, that dwelleth *in Bikeath-Aven*] the ſo named city of *Syria*. There will I not ſtaie my hand, but *I* will alſo with my mighty power cut of, vtterly conſume, and deſtroy, *him that holdeth the ſcepter*] not only the vnder-magiſtrate, but the *King* himſelfe, *out of Beth-eden*] another ſo named city of *Syria*. *Bikeath-Aven* ſhall not bee able to defend her *inhabitants*, nor *Beth-eden*, her king. *I will cut of, &c.*] Thus farre the expoſition. Now ſome notes of inſtruction.

You wil be pleaſed to remember with me, my three propoũded circumſtances.

1. The puniſher, the LORD.
2. The puniſhment, *a cutting of*.
3. The puniſhed; *the inhabitant of* Bikeath-Aven, *and the King of* Beth-eden.

From the firſt circumſtance; The LORD himſelfe taking vẽgeance into his owne hands, ariſeth this doctrine,

It is proper to the LORD *to execute vengeance vpon the wicked for their ſinnes.*

Which

Which truth having beene often cõmended to your Christian considerations, in former lectures, I now let passe.

From all three circumstances of the *punisher*, the *punishment*, and the *punished*, iointly considered, arise other profitable doctrines.

First we see, that *the cutting of, of the inhabitant of Bikeath-Aven, and of him that holdeth the scepter out of Beth-eden*, is the LORDS proper worke. The lesson which wee may take from hence is this;

No calamity, or misery, befalleth any one of whatsoever estate, or degree, by chance, or at adventure.

It was an errour of the Paynims to holde fortune in so high account;[b] *Te facimus, Fortuna*, DEAM, *cæloq; locamus*. They esteemed her as a goddesse, and assigned her a place in Heaven. They presented her by the image of a womã, sitting sometimes vpon a ball, sometimes vpon a wheele, having with her a rasour,[c] bearing in her right hand the sterne of a ship, in her left, the horne of abundance: by the rasour, they would giue vs to vnderstand, that shee can at her pleasure cut of, and end our happinesse; by the ball, or wheele, that shee is very prone to volubility, and change; by the sterne in her right hand, that the whole course of our life is vnder her government; by the horne of abundance in her left hand, that all our plenty is from her.

[b] Iuven. Sat. 10.

[c] Pierius Hieroglyph. lib. 29.

This palpable idolatry of the *Gentiles*, giving the glory of *the most high* to their base, and inglorious abominations, we *Christians* must vtterly renounce. We honor the LORD *of hoasts* alone, and to him alone do we ascribe the soveraignety, dominion, and rule of the whole world. Such is the extent of Gods wonderfull, and eternall *providence*. The whole world with all things therein, is wholy, & alone subiect to the soveraignety, dominion, and rule of Almighty God; by his *providence* all things are preserved, all things are ruled, all things are ordered.

These are the three degrees by which you may discerne, & take notice of the Act of *divine providence*. The first is, *Gradus conservationis*. The second, *Gradus gubernationis*. The third,

Gra-

Gradus ordinationis. The first degree is of *maintenance*, or *preseruation*; the second is of *rule*, and *gouernment*; the third is of *ordination*, and *direction*.

The first degree, which I termed *gradum conservationis*, the degree of maintenance, and preservation, implieth thus much; that all things in generall, and every thing in particular, are by Almighty God sustained ordinarily, in the same state of nature, and naturall proprieties, wherein they were created.

This truth is excellently explained, Psal. 104. & 145. & 147. In which the Psalmist ioyfully singeth out of the wonderfull *Providēce* of God in the *maintenance*, and *preservation* of man, & every other creature; the beasts of the field, the foules of the aire, the fishes of the sea. [d] *Hee sendeth the springs into the valleys, that all the beasts of the field may drinke, and the wild asses quench their thirst.* [e] *He covereth the heaven with cloudes, prepareth raine for the earth, & maketh grasse to grow even vpō mountaines, that cattle may haue food*; hee hath made the *mountaines* [f] *to be a refuge for goats, and rockes for conies: the Lyons,* [g] *roaring after their prey, seeke their meat at him.*

[d] Psalm. 104. 10. 11.
[e] Psal. 147. 8. & Ps. 104. 13
[f] Psal. 104. 18.
[g] Vers. 21.

You see Gods care, and providence for the preservation of the beasts of the field; see the like, for the foules of the aire. Hee hath *planted the* [h] *Cedars of Lebanon, for birds to make their nests there, and the firre trees for the storkes to dwell in*: *the young* [i] *ravens that cry vnto him*, hee feedeth. Our Saviour *Iesus Christ*, Matth. 6. 26. calles you to this consideration: *Behold* (saith he) *the foules of heauen; they sow not, nor reape, nor carry into barnes, yet your heavenly father feedeth them.*

[h] Psal. 104. 16
[i] Ps. 147. 9.

Gods care, and providence for the preservation of his creatures, here resteth not: it reacheth even to the bottome of the sea. There is *great* [k] *Leviathan*; there are *creeping things innumerable, small, and great; all which wait vpon the* LORD, *that he may giue them food in due season. In due season he giues them food, & they gather it; he openeth his hand and they are filled with good.* [l] *O* LORD *how manifold are thy works? In wisdome hast thou made them all; the whole world is full of thy riches.*

[k] Psal. 104. 26
[l] Psal. 104. 24.

The next degree whereby we may discerne the act of divine pro-

providence, I termed *gradum gubernationis*: the degree of rule, and gouernement. It implyeth thus much, that Almighty God for his vnlimited power, gouerneth all things in the world, and ruleth them *pro libertate voluntatis suæ*, even as he listeth.

This point is deliuered not obscurely in many places of holy Scripture: as in those generall, and vniuersall sayings, which doe proue God Almightie, euen this day to work in the world, and to doe all in all. In Esai 43. 13. thus saith the LORD; *Yea, before the day was, I am, and there is none, that can deliuer out of mine hand, I will doe it, and who shall let it?* Agreeable to this are the words of our *Saviour*, Iohn. 5. 17. *My father worketh hitherto, and I worke.* From both these places we may truly inferre that God *worketh* in the gouernement of this world day after day, euen vntill the end thereof: which *St Paul* Ephes. 1. 11. auoweth; *He worketh all things, after the counsaile of his owne wil.*

To the consideration hereof *Elihu* stirreth vp afflicted *Iob* chap. 37. wishing him to consider the wonderous workes of God, the cloudes, and his light shining out of them; the thunder, Gods marvailous, and glorious voice; the snow, the frost, the whirlewind, the raine; all these God ruleth, and governeth after his good pleasure.

And who I pray you ruleth man, and mans affaires, but the LORD? O LORD, saith Ierem. chap. 10. 23. *I knowe that the way of man is not in himselfe, neither is it in man to walke, and to direct his steps.* King *Solomon* confesseth as much, Prov. 20. 24. *The steps of man are ruled by the* LORD.

From this ruling providence of God, King *David* Psal. 23. 1. drew vnto himselfe a very comfortable argument. *The* LORD *feedeth me, therefore I shall not want.* Let vs as comfortably reason with our selues; *The* LORD *feedeth vs; therefore we shall not want.* It is spoken to our never ending comfort by our blessed *Saviour*, Matth. 10. 29. *Are not two sparrows sold for a farthing & one of them falleth not on the ground without your father? Feare yee not therefore, yee are of more value, then many sparrowes.* In the same place he further assureth, that *all the haires of our head are numbred.* Doth Gods care reach to the *falling of the haires*

of our head, & can we doubt of his perpetuall rule and government in the world? It must stand true: Almightie God for his vnlimited power gouerneth all things in the world, and ruleth them *pro libertate voluntatis sua*, even as he listeth.

The third degree, by which wee may discerne the act of divine providence, I called *gradum ordinationis*, the degree of *ordination*, or *direction*. It implieth thus much: that *God of his admirable wisdome ordeineth, & setteth in order, whatsoever things in the world, seeme to be most out of order; hee bringeth them all to his chiefly intended end; all must make for his glorie.*

In this *diuine ordination* three things doe concurre: *Constitutio finis; mediorum ad finem dispositio*; and *Dispositorum directio*. First God *appointeth an end* to every thing; secondly hee *disposeth meanes vnto the end*; thirdly hee *directeth the meanes so disposed.*

To discourse of these particulars severally, would carry mee beyond my time, and your patience: I will but only touch the generall, which was,

God of his admirable wisdome ordaineth, or setteth in order, whatsoever things in the world seem to be most out of order: he bringeth them all to his chiefly intended end; they al make for his glorie.

Herevpon dependeth the truth of my propounded doctrine inviolable;

No calamitie, or miserie befalleth any one, of whatsoever estate, or degree, by chance, or at adventure.

For if it be true, (as true it is, and the gates of Hell shal never be able to prevaile against it) that God by his wonderfull providence maintaineth, and preserueth, ruleth, & governeth, ordereth, disposeth, and directeth al things in this world, even to the very haires of our heads, it cannot be, that any calamitie, or misery should befall any one of vs by adventure, by hap-hazzard, by chance, by fortune.

The Epicure in the booke of Iob, 22. 13. was in a fowle errour to thinke, that God, walking in the circle of heaven, cannot *through the darke cloudes* see our misdoings, & *iudge* vs for them.

them. Dearely beloued, wee may not thinke our God to bee a [m] God to halfes, and in part only; a God aboue, and not beneath the moone; a God vpon the mountaines, and not in the valleys; a God in the greater, and not in the lesser employments. We may not thus thinke.

[m] See Lect. 1. pag. 10.

Wee haue liued long enough, to haue learned better things out of *Amos* 9. Ierem. 23. Psal. 139. that God is every where present, and that there is no evasion from him. No corner in Hell, no mansion in heaven, no caue in the top of *Carmel*, no fishes belly in the bottome of the sea, no darke dungeon in the land of captivitie, no place of any secrecie any where, is able to hide vs from the presence of God.

We haue learned, Zach. 4. 10. that God hath seaven eies, which goe through the whole world. You may interpret them with me, many millions of *eyes*, Hee is * *totus*, OCVLVS, altogether *eye*, for he *seeth* all things. We haue learned, *Esai* 40. 12. that God hath hands *to measure the waters, and to span the heavens*. You may interpret it with me, that he hath many millions of *hands*, He is *totus*, MANVS, altogether *hand*, for hee *worketh* all things. We haue learned, Matth. 5. 35. that God hath *feete to set vpon his footstoole*. You may interpret it with mee, that hee hath many millions of *feet*, Hee is *totus*, PES, altogether *foote*, for he *is every where*.

* Hieronymus in illud Psal. 94. 9. Qui plantavit aurem, non audiet? aut qui finxit oculum nõ cõsiderat? *Ego autem dico, quod Deus totus* OCVLVS *est, totus* MANVS *est, totus* PES *est. Totus* OCVLVS *est, quia omnia videt. Totus* MANVS *est, quia omnia operatur. Totus* PES *est, quia ubiq; est.*

We shall then be very iniurious to God, if we deny him the oversight of the smallest matters. The holy Scriptures doe evidently shew, that he examineth the least moments, and titles in the world that we can imagine, [n] to a handfull of meale, to a cruse of oyle in a poore widowes house, to the falling of sparrowes to the ground, to the clothing of the grasse in the field, to the feeding of the birds of the aire, to the calving of hindes, to the numbring of the haires of our heads.

[n] Suprà pag. 10.

Wherefore (dearely beloued in the LORD) whatsoever calamitie or miserie hath already seised vpon vs, or shall hereafter overtake vs, let vs not lay it vpon *blind Fortune*, but looke wee to the *hand* that striketh vs. Hee, who is noted in my text *to cut off the inhabitant of* Bikeath-Aven, *& him that holdeth the scep-*

ter out of Beth-eden, even He it is, that for our sinnes bringeth vpon vs calamities, and miseries.

The late fearefull flood, raging vpon this land to the vtter destruction of great store of cattell, and much people; and the late rot of sheepe in this, & other places of this land, are Gods visitations vpon vs for our sinnes, and admonishments for vs to amend our liues.

Shall there be evill in a city, and the Lord hath not done it? saith *Amos*, chap. 3. 6. It's out of question; there is no evill in the city, no, not in the world, but the LORDS finger is in it; and that iustly, for our sinnes sake.

What remaineth, but that we rent our hearts, and turne vnto the LORD our God? He is gracious, mercifull, slow to anger, of great kindnes, and repenteth him of evill. How knowe we, whether hee will returne, and repent; and leaue a blessing behinde him for vs?

Let vs therefore go boldly vnto the throne of grace, that we may receiue mercy, and finde grace to helpe in time of need.

THE

THE ELEVENTH LECTVRE

AMOS 1. 5.

The people of Aram *shall goe into captivity vnto* Kir, *saith the* LORD.

WEe goe on with that which yet remaineth vnexpounded in this 5. verse.

The people of Aram] *Aram* registred Gen. 10. 22. to be one of the sonnes of *Sem*, was the father, author, or founder of the *Aramites*, or *Syrians*, [a] whereof it is, that the *Scythians* after their return out of *Asia*, and *Syria*, were called *Aramæi*, Aramites, *Plin. lib. 6. cap. 17.* This country of *Aram*, or *Syria*, was divided into sundry regions.

[a] Tremellius & Willet. in Genes. 10. 22.

2. *Sam.* 10. 8. You may read of *Aram Soba*, *Aram Rehob*, *Aram Ishtob*, and *Aram Maacah*; from which provinces there went a multitude of *Aramites* to aid the *Ammonites*, in their warre against King *David*. The successe of their expedition is recorded ver. the 18. *David destroyed seaven hundred chariots of the Aramites, and forty thousand horsemen.* So let them all perish, who *make head*, and band themselues together, *against the* LORDS *annointed.*

2. *Sam.* 8. 6. You may read of *Aram* of *Damascus*; out of which part there went a great multitude to succour *Hadadezer*, king of *Soba*, against *David*. Their successe is recorded in the same place. *David* slew of the *Aramites* two and twentie thousand men. ὡς ἀπολοῖτο καὶ ἀυτὸς, let them al likewise perish, who make head, & *band themselues together against the* LORDS *annointed.*

1.*Chron.*19.6. You may read of *Aram Naharaim*, which is by interpretation *Aram of riuers*, that is, *Aram* lying betweene the two great riuers, *Euphrates*, and *Tigris*, commonly knowne by the name of [b] *Mesopotamia*. And these *Syrians* gaue aid vnto the *Ammonites* against *David*, and were partakers in their ouerthrow.

[b] Bertram. Comparat. Gram. Hebr. & Aram. in Præfat.

*Gen.*28.5. You may read of *Padan Aram*, whither the *Patriach Iacob* was by his father *Isaac* sent, to make choise of his wife of the daughters of *Laban*. *Tremellius* and *Iunius* in their note vpon *Gen.*25.20. do make this *Padan-Aram* to be a part of *Mesopotamia*, that part which is called by Ptolemee *Anchobaritis*.

Thus doth the holy Spirit in the sacred Scriptures describe vnto vs the coūtry of *Aram* in its parts; *Aram Soba*, *Aram Rohob*, *Aram Istob*, *Aram Maacah*, *Aram of Damascus*, *Aram Naharaim*, and *Padan Aram*.

Here *Aram*, put without any adiunct to limit it to any one region, may betoken all *Syria*, deuided by our Prophet *Amos* in this one verse into three parts, vnder the three names of *Damascus*, *Bikeath-Aven*, and *Beth-eden*, as *Tremellius* and *Iunius* haue noted; vnderstāding by *Damascus*, the coūtry adioining, the whole coast of *Decapolis*; by *Bikeath-Aven*, the coūtry called *Chamathe*, which way *Syria* bordereth vpon *Arabia*, surnamed the *Desert*; by *Beth-eden*, the whole coūtry of *Cælesyria*, wherein stood the citie *Eden*.

The people] that is, persons of all sorts; not only the ruder multitude, but the noble also: the word is generall, and conteineth all.

Shall go into captivity] They shal be carryed away from their native coūtry into a strange land in slavery and bondage.

Vnto Kir] not vnto *Cyrene*, a noble city in that part of *Africa*, which is called *Pentapolis*, (the native coūtry of [d] *Callimachus* the poet, and *Eratosthenes* the historian,) as [c] *Ionathan*, & *Symmachus*, and *S. Hierome* do seeme to vnderstand, and *Eusebius*, and the author of the ordinary glosse, and *Winckleman* do expresly affirme; but vnto *Kir*, a city in the seigniories, or dominions

[c] Ribera.
[d] Arias Montanus.
[e] Apud Drusium.

minions of the king of *Assyria*, as the *Hebrewes*, & best approued expositors, doe avouch. *Tremellius & Iunius* vpon the 2. Kings 16. 9. doe vnderstand by this *Kir*, that part of *Media*, which from this captivitie was called *Syromedia*; it was named *Kir*, that is , by interpretation *a wall*; because it was round about compassed with the hill *Zagrus*, as with a wall.

This deportation, and captivitie of *the Syrians* was foretold by our Prophet [f] almost fiftie yeares, before it was fulfilled. It was fulfilled in the dayes of *Ahaz*, King of *Iudah*, who sent messengers to *Tiglath Pileser*, King of *Assyria*, for helpe. *Tiglath Pileser* consented vnto him, went vp against *Damascus*, tooke it, slew *Rezin*, King of *Aram*, and carried away captiue the people of *Aram* into *Kir*. Thus is the story expressly delivered, 2. King. 16.

[f] Anno regni Oziæ. 23.

Thus farre the exposition of the words. *The people*] not only the ruder multitude, but the nobles also, *of Aram*] not of *Damascus* onely, but of all *Syria*, *shall goe into captivitie*] shall bee carried away captiue by *Tiglath-Pileser*, King of *Assyria*, vnto *Kir*] a part of *Media*.

This accordingly came to passe. For it could no otherwise be; the LORD, true in all his promises, and threatnings, whose words are *yea*, and *Amen*, he hath said it. *The people of* Aram *shal goe into captivitie vnto* Kir, *saith the* LORD. Now to the notes of instruction.

Here must I commend vnto you (as I haue done out of the precedent clauses) three circumstances: the *punisher*, the *punished*, the *punishment*.

1 The *punisher*; the LORD, by his instrument, *Tiglath-Pileser*, King of *Assyria*.
2 The *punished*; the *Aramites*, or *Syrians*, of all sorts, the ruder, and the noble.
3 The *punishment*, a deportation, or *carrying into captivitie*.

This third circumstance is amplified by the place. Their captivitie, bondage, and slaverie, was to be in an vnknown, strange and farre countrey; *Kir* in MEDIA.

From

From the first circumstance of the punisher, the LORD of hoasts imploying in his service the King of *Assyria*, for the carrying away of the *Aramites*, or *Syrians*, into captivitie, wee are put in mind of a well knowne truth in divinitie:

Almighty God in his government of the world, worketh ordinarily by meanes, or second causes.

I say *ordinarily*: because *extraordinarily*, hee worketh sometime *without meanes*, sometime *against meanes*. *Ordinarily* hee worketh by *meanes*. And they are of two sorts.

- *Definite*; such as of their naturall, and internall principles, doe of necessitie produce some certaine effects. So the fire burneth, the water drowneth.
- *Indefinite*; such as are free, and accidentall agents, hauing in themselues freedome of will to doe, or not to doe.

In this rancke you may place *Iosephs* brethren, at what time they *sold* him to the *Ismaelites*, Gen. 37. 28. they *sold* him not of necessitie, they might haue done otherwise. In this rancke you may place *Shimei* for his carriage towards King *David*, 2. Sam. 16. 6. His *throwing of stones* at the King, and *rayling* vpon him, was not of necessitie; hee might haue done otherwise. And the King of *Assyria* carried into captivitie this *people of Aram*, not of necessitie; hee might haue left vnto them their natiue countrie, lands, and possessions.

All these; *fire*, *water*, *Iosephs brethren*, *rayling* Shimei, the *King of Assyria*, and whatsoever else like these, *meanes*, or *second causes*; *definite*, or *indefinite*; *necessarie*, or *contingent*; are but *instruments*, by which Almightie God in his gouernement of the world worketh *ordinarily*.

God laid wast *Sodom*, *Gomorah*, and their sister cities: he did it by *fire*, Gen. 19. 24. God destroyed every thing that was vpō the earth from man to beast, to the creeping thing, and to the foule of the heaven (only was *Noah* saved, and they that were with him in the Arke) the rest he destroyed by *water*, Gen. 7. 23. God sent *Ioseph* into *Egypt*, to preserue his fathers posteritie, and to saue them aliue by a *great deliverance*, as *Ioseph* himselfe confesseth, Gen. 45. 7. This was *Gods doing*, but hee did it by

by *Iosephs* owne brethren, who (you knowe) *sold* him to the *Ismaelites*. God sent an affliction vpon *Dauid* for his good, by *cursed speaking*, & *throwing of stones*; wherein *Dauid* acknowledgeth *Gods* speciall *finger*, 2. Sam. 16. 11. The thing was *Gods* doing. He did it by *Shimei*, the ionne of *Iemini*. *God* spake the word concerning the people of *Aram*, that they should *goe into captivitie*, as appeareth in my text: *God* spake the word, & it was done. *God* therefore sent the *people of Aram into captivitie*, but he did it by *Tiglath-Pileser*, King of *Assyria*.

All these; (though I said it before, I say it againe) All these; *fire*, *water*, *Iosephs brethren*, *rayling Shimei*, the *King* of *Assyria*, and whatsoever else like these, *meanes*; or *second causes*; *definite*, or *indefinite*; *necessarie*, or *contingent*; are but instruments, by which Almightie *God* in his governement of the world *ordinarily* worketh.

This doctrine of Almightie God, working *ordinarily* by *meanes*, may serue to our vse sundry waies.

1 It may moue vs to a due consideration of that absolute right, and power, which *God* holdeth over all his creatures. This truth I haue heretofore delivered vnto you in my eighth Lecture vpon this Prophecie, in this proposition: *As is the fire, so are all other creatures at the* LORDS *commandement, to be imployed by him in the punishment of the wicked.*

2 It may teach vs, that *God* hath a loving regard, and respect to our *infirmities*, as well knowing, (for hee knoweth all things) that in doubtfull matters we vse often to looke backe, and to haue recourse to *meanes*, or *second causes*.

3 It may moue vs to obedience, and thankefulnesse: that we contemne not the *meanes*, or *second causes*, by which God worketh; for this were to tempt God; but that we thankefully imbrace them, and commit their issue, event, and successe to God, that worketh by them.

4 It meeteth with a perverse opinion of such, as doe hold that all *second causes* are needlesse, and vnprofitable, because God by his *particular providence* directeth, and bringeth to passe all things in the world.

Thus wil these men reason: If it be determined by *Gods providence*, that I shall recover my health, there is no need that I vse *Physicke*: and if it be otherwise determined, that I shall not recouer, in vaine also shall I vse the helpe of *Physicke*. Againe, if it be determined that *theeues* shall haue no power over mee, I shall escape from out the middest of many: but if it bee otherwise determined, that I shall be spoiled by them, I shall not escape them, no, though I be in mine owne house. Great is the iniurie which these disputers doe offer vnto God.

For answer to them, I must grant, that God hath a very speciall care over vs, to defend vs; and that we are no time safe, but by his *providence*; but meane while, to make vs well assured of his good will towards vs, hee hath ordained *second causes*, and *meanes* for vs, at all opportunities, & times convenient to vse, in which, and by which, it pleaseth his heauenly Maiestie to worke effectually.

The rule in divinitie is good, *Posità providentiâ particulari, non tolluntur de medio omnes causæ secundæ*: It is not necessarie, that the *first*, and *principall cause* being put, the *second*, and *instrumentall cause* should be remoued, and taken away. The *sun* doth not in vaine daily rise, & set, though God createth light, and darkenesse; the *fields* are not in vaine sowed, & watred with raine, though God bringeth forth the corne out of the earth; our *bodies* are not in vaine with food refreshed, though God be the life, & length of our daies. Neither are wee in vaine taught to beleeue in Christ, to heare the preaching of the Gospell, to detest sinne, to loue righteousnesse, to conforme our liues vnto sound doctrine, though our saluation, and life eternall bee the free gift of God. For God hath from everlasting decreed, as the *ends*, so the *meanes* also, which hee hath prescribed vnto vs, by *them* to bring vs to the *ends*.

This the great *Father* of this age, *Zanchius de attributis Dei* lib. 5. cap. 2. qu. 5. expresly avoweth. His *Thesis* is concerning life eternall: *Whosoever are predestinated to the end, they are also predestinated to the meanes, without which the end cannot possibly be obtained.* For example; whosoever are predestinated to *eternall*

nall life, (as all we, this day assembled, hope we are) they are also predestinated to the *meanes*, by which *life eternall* may bee obtained.

These meanes vnto eternall life are of two sorts: 1. Some are *necessarie vnto all*, of whatsoever age, or sexe: and they are, *Christ*, (as our mediatour, and high Priest) his obedience, and righteousnesse; our effectuall vocation vnto *Christ* by the holy Ghost; our iustification; our glorification. These are so *necessarie vnto all*, that without them none can bee saued. And therefore *all elect infants* are inwardly, and after a secret manner by the holy Ghost called, & iustified, that they may be glorified. 2. Some annexed vnto these are *necessary* too, but *not to all*. Not to *infants*, because they are not capable of them; yet to *all*, that are growne to yeares of vnderstanding; and these are: Actuall faith, the hearing of the word, a hatred of sinne, the loue of righteousnesse, patience in aduersitie, a desire of doing good workes. All these meanes, we, that are growne to years of vnderstanding, must embrace, and take hold of, every one according to our capacities, or else wee shall never enter into everlasting life; but our portion shall bee in that lake, which is provided for the Devill, and his Angels; from which God Almightie keepe vs all.

Thus farre occasioned by my first circumstance, the circumstance of the *punisher*; God by the King of *Assyria* sent into *captivitie the people of* Aram. My doctrine was,

Almightie God in his governement of the world worketh ordinarily by meanes, or second causes.

The second circumstance is of the *punished*; the *Aramites* of all sorts, the ruder, and the noble. *The people of Aram.* To grou̇nd some doctrine hereon, you must note with me the qualitie, & condition of these *Aramites*. They were professed enimies to the people of God. This appeareth before in the third verse, where they are noted, to haue exercised most barbarous crueltie against the *Gileadites*, a parcell of *Israel*, to *haue threshed them with threshing instruments of yron*. These *Aramites*, or Syrians, for so highly offending, God sendeth into captivitie. The

doctrine is,

Though the LORD *doe vse his enimies, as instruments, to correct his owne seruants, and children; yet will hee in his due time, ouerthrow those his enimies, with a large measure of his iudgements.*

Gods holy practise in this kind, specially registred in sundry places of his eternal word, most euidently declareth this truth. The *Israelites* were kept in thraldome, & bondage, many years by the *Egyptians*. The *Egyptians*, they were but the weapons of Gods wrath, wherewith he afflicted his people; they were Gods weapons: were they therefore to escape vnpunished? No. Witnesse those *ten great plagues*, which at length God wrought vpon them, and their fearefull ouerthrow in the red sea, at large set downe in the booke of Exodus, frō the 7. chapter to the end of the 14. This was it, which God said vnto *Abraham*, Gen. 15. 13, 14. *Know for a suretie, that thy seed shall be a stranger in a land, that is not theirs, foure hundred yeares, & shall serue them, and they shall intreat them euill; notwithstanding the nation, whom they shall serue, will I iudge.*

Ahab, the most wicked of the Kings of *Israel*, who sold himselfe to worke wickednesse in the sight of the LORD, and his accursed wife, *Iezebel*, were Gods *instruments* to afflict *Naboth* with the losse of his life, and vineyard. *Ahab*, and *Iezebel*, were Gods *instruments*. Were they therefore to escape vnpunished? No. Witnesse both their ends: the end of *Ahab*, recorded, 1. King. 22. 38. *In the place, where dogs licked the blood of* Naboth, *did dogges licke the blood of* Ahab *also*; and the end of *Iezebel*, registred the 2. Kings 9. 35. *Shee was eaten vp with dogges, all, sauing her skull, her feet, and the palmes of her hands.*

It was a part of *Daniel* his afflictions to be cast into the den of Lyons. His accusers vnto *Darius* were the *instrumēts* of his affliction. These his accusers were the LORDS *instruments* for this businesse. Were they therefore to escape vnpunished? No. Their fearefull end is set downe, Dan. 6. 24. *By the commandement of King* Darius *they, with their wiues, & children, were cast into the den of Lyons, the Lyons had the mastery of them, & brake*

all

all their bones in pieces, ere ever they came to the groũd of the den.

The time will not suffer me to recal to your remembrances all the iudgements of God of this quality, written down in the regiſter of Gods works, his holy word; how, & what he rẽdred to g *Haman*, to h *Sennacherib*, to i *Ioachim*, to the k *Ammonits*, to the l *Chaldeans*, to the m *Idumeans*, and other wicked worldlings, for their hard measure offered to his childrẽ, though they were therein his own *instrumẽts*. The afore-mẽtioned instãces of the *Egyptians*, of *Ahab*, & his wife *Iezebel*, & of *Daniel his accuſers*, may ſerue for the declaratiõ of my propoũded doctrine, *Though the* LORD *do vſe his enimies, as inſtruments, to correct his owne ſervants, & children; yet will he in his due time, overthrow thoſe his enimies, with a large meaſure of his iudgments.*

g Eſter 7. 10.
h 2. Kings 19. 35, 37.
i Ierẽ. 36. 29.
k Ierem. 49. 2.
l Ierem. 49. 9. & 51. 20.
m Ezech. 35. 2.

The reaſon hereof is; becauſe Gods iuſtice cannot let them eſcape vnpuniſhed. St *Paule* expreſſeth it, 2. Theſſ. 1. 6. *It is a righteous thing with God to recõpenſe tribulatiõ to thẽ, that trouble you.* Let this be our comfort, whenſoever the wicked ſhall rage againſt vs. For hereby are we aſſured, when the LORD ſhal ſhew himſelfe from heaven with his mighty Angels in flaming fire, that thẽ to the *wicked*, whoſe behaviour towards the godly is proud, and diſpiteous, he will *render vengeance*, and *puniſh* them with *everlaſting perdition*.

St *Peter* to make vs ſtedfaſt in this comfort, diſputeth this point, Ep. 1. chap. 4. 17. The point he proueth by an argument drawne *à minori*, inferring from a truth to carnal mens vnderſtanding leſſe probable, a truth of greater probabilitie. *Iudgement* (ſaith he) *beginneth at the houſe of God; If it firſt begin at vs what ſhall be the end of them, which obey not the Goſpell of God? And if the righteous ſcarſly be ſaued, where ſhall the vngodly, and the ſinner appeare?* Our Saviours words, Luk. 23. 31. do cõtaine a like argumẽt: *If they doe theſe things to a greene tree, what ſhal be done to the dry?* To like purpoſe in Ierem. 25. 29. ſaith the LORD of hoaſts: *Loe I begin to plague the city, where my name is called vpon, & ſhall you goe free? Yee ſhall not goe free.*

Hitherto I refer alſo one other text, Eſai 10. 12. where it is ſaid, that God, when he hath done, & diſpatched all his worke vpon *mount Sion, will viſite the fruite of the proud heart*

of the King of Assyria; the meaning of the place is, that God, when he hath sufficiently chastised, and corrected those of his owne house, his beloued children, wil turne his sword against the skorners of his Maiestie. When God hath serued his owne turne by the *wicked*, then comes their turne also; howsoever for a while they flourish, in hope to escape Gods hand, and to abide vnpunished, yet will God in due time well enough finde them out, to pay them double.

The vses of this doctrine I can but point at. One is, to admonish vs, that we spite not any of the wicked, who now doe liue in rest, because their turne to be punished, must come, and faile not. The further it is put of from them, the heavier in the end it will fall vpon them.

A second vse is, to teach vs patience in afflictions; for as much as God will shortly cause the cuppe to passe from vs to our aduersaries. But say, he wil not. Yet nevertheless are we to possesse our soules in patience; reioicing and giving thankes to God, who hath made vs worthy, not only to believe in him, but also to suffer for his sake. For we haue learned, Act. 14. 22. *That through many afflictions we must enter into the kingdome of God, &c.*

The Prophets, and Apostles, and Martyrs, which were, not only reviled, and scourged; but also beheaded, cut in pieces, drowned in water, consumed in fire, by other tyrannicall deuises cruelly put to death, they all by this way received the manifest token of their happy, and blessed estate, and entred into the kingdome of God. And we vndoubtedly know, 2. Cor. 5. 1. *That if our earthly house of this tabernacle be destroyed, wee haue a building of God, an house not made with hands, but eternal in the heavens.*

Thus farre of my second circumstance; the circumstance of *the punished*, the *Aramites*, professed enemies vnto God, yet by him employed in the correction of his owne children, the *Israelits*, are here themselues punished. My doctrine was,

Though the Lord do vse his enemies, as instruments, to correct his owne seruants, and children; yet will he in due time ouer-

throw

throw those his enemies, with a large measure of his iudgements.

The third circumstance is, the *punishment*, a *going into captivitie*: amplified by the place. This *captivity*, bondage, and slavery, was to be in an vnknowne, strange, & a farre country; *Kir* in *Media*. The people of *Aram* shal goe into captivity vnto *Kir*. The doctrine is,

For the sinne of a land, God often times sendeth away the inhabitants into captivity.

Captivity to be an effect, or punishment of sin, king *Salomon* in his praier made to the LORD at his consecration, or dedication of the *Temple*, 1. King. 8. 46. acknowledgeth. It's expreslie delivered, 1. Chrō. 9. 1. of the *Israelites*; that for *their transgressiōs they were carryed away captive vnto Babel*. In Deut. 28. 41. among the curses, threatned to all such, as are rebellious, and disobedient to Gods holy commandements, *Captivity* is ranked, and reckoned.

I let passe the multitude of Scripture-places serving to this point; my text is plaine for it. The *Aramites* for their *three trāsgressions, and for foure*, for their many sins, for their sin of cruelty, for threshing *Gilead* with threshing instruments of yron, were to goe into *Captivity*. My doctrine standeth firme.

For the sinne of a land, God often times sendeth away the inhabitants into captivity.

Into *Captivity*? Into what kinde of *captivity*? For there is a *spirituall captivity*, and a *corporall captivity*; a *captivity* of the minde, and a *captivity* of the body. Both are very grievous, but the first more.

The first wich I call the *spirituall captivity*, and a *captivitie* of the minde, is a *captivity* vnder the Devill, vnder the power of Hell, vnder death, vnder sin, vnder the eternall maledictiō, or curse of the law, propounded to every one, that doth not in all points, and absolutely, obey the law. This *Captivity* is a heavy yoke to all mankinde, considered without *Christ*. Every one male, and female, that hath no part in *Christ*, every vnbelieving and reprobate person, is in this construction, even to this day a

cap-

captiue. And such also were we, by the corruption of our nature vpon our first father *Adams* default: but now are we by the sacrifice of the immaculate Lambe, the LORD IESVS, ransomed, and freed. For to this purpose was he sent into the world: as it is evident, *Esai* 61.1. and *Luk*. 4.18.

In both places hee professeth himselfe to bee sent into the world for this end, even to publish *liberty*, and *freedome* to *captiues*, and the *imprisoned*; which his office hee hath graciously performed. By his *word of grace* he hath so *freed* our consciences, formerly oppressed with, and *captiue* vnder sin, that now there is no condemnation to vs; to vs, I say, who are in *Christ*, & do *walke after the spirit*, as S. *Paule* speaketh, *Rom*. 8.1.

This is it which our *Saviour* foretold the *Iewes*, Iohn 8.36. *If the sonne shall make you free, you shall be free indeed*. Be it repeated againe to our eternall comforts: *If the son shall make vs free, we shall be free indeed*. But he hath made vs *free*: for therfore was he sent, *to publish liberty, and freedome to captiues*; he hath paide our ransome, *his innocent, and most precious blood*: by it are wee throughly washed, and clensed from our sins. Now there is no condemnation to vs. Thus *freed* from our *spirituall captivity*, bondage, and slavery vnder Hell, death, and sinne, let vs with boldnes looking vp to the throne of Grace, whereon sitteth the author, & finisher of our faith, say with the blessed Apostle, 1.Cor.15.55. *O death, where is thy sting? O Hell, where is thy victory? the sting of death is sin, and the strength of sinne is the law. But thanks be to God, who hath given vs victory, through Iesus Christ our* LORD.

The *Captivity* in my text, is of the other kind, *a corporal captivity*, a *captivity* of the body, which vsually is accompanied with two great miseries, pointed at, Psal. 107.10. The first, *they dwell in darknes, and in the shadow of death*; the second, *they are bound in anguish, and yron*. First *they dwell in darkenesse, and in the shadow of death*, that is, they are put into deepe dungeons, void of light, whereby they are as it were at deaths doore. Secondly, *they are bound in anguish, and yron*, that is, day and night they are loaden with fetters, gyues, or shackles of yron;

yron; ſo loaden, that they finde no reſt vnto their bones. Thus muſt it be with them, who by ſinnefull liuing prouoke the LORD to high diſpleaſure. Thus is my doctrine confirmed,

For the ſin of a land, God oftentimes ſendeth away the inhabitants into captivity.

Is it true, beloued? Doth God *oftentimes for the ſin of a land ſend away the inhabitãts into captivity?* Let vs make this Chriſtiã vſe of it: euen to powre out our ſelues in thankfulnes before almighty God for his wonderfull patience towards vs. The ſins of ſuch nations, as haue beene puniſhed with *captivity*, were they more grieuous in Gods eies, then ours are? It is not to bee imagined.

Our ſins are as crimſon-like, and as ſcarlet-like, as ever were theirs; the ſins of our land, crying ſins; *Atheiſme, Irreligion, Oppreſſion, Extortion, Couetouſnes, Vſury, Adultery, Fornication, Vncleannesſe, Drunkenneſſe*, and many like *abominations* of the old man in vs, all our *works of darknes*, they haue made head together, and haue impudently, and ſhamefully preſſed into the preſence of Almighty God, to vrge him to poure forth the viols of his wrath, and indignation vpon vs. Yet our God, *good, gracious, mercifull, long ſuffering*, and *of great kindnes* withholdeth, and ſtayeth his reuengefull hand, from laying vpon vs his great puniſhment of *Captivity:* and ſuffereth vs to poſſeſſe our habitations in peace, & to eat the good things of the earth? O, *let vs therefore confeſſe before the* LORD *his loving kindneſſe, & declare before the ſonnes of men the good things, that he hath done for vs.*

Here (dearely beloued) let vs not preſume vpon God his *patience*, to lead our liues, as we liſt. We cannot but ſee, that God is highly offended with vs already, though yet hee be not pleaſed to execute his *ſoreſt iudgements* vpon vs. Gods high diſpleaſure againſt vs, appeareth in thoſe many viſitations, by which he hath come neere vnto vs, within our memories. I may not ſtand to amplifie, the *Spaniſh ſword* ſhaken over vs, & the *great famine* brought vpõ vs in our late *Queenes* daies. Our now gra-

cious Soveraigne hath not long ſate at the ſterne of this kingdome. But few yeares are paſſed; and yet thoſe few haue afforded manifeſt tokens of Gods ſore diſpleaſure at vs.

Haue not many thouſands of our brethren, (happily not ſo grievous ſinners, as we) beene taken away by the deſtroying Angel? and yet the *plague* is not ceaſed? Vnleſſe we repent, & amend our liues, we may likewiſe periſh. Haue not many of our brethren (too many, if it might haue ſeemed otherwiſe to Almighty God) haue they not partly periſhed themſelues, partlie loſt their cattell, and ſubſtance, in [a] this yeares *waters*, ſuch *waters*, as our forefathers haue ſcarcely obſerved the like? If wee will not *waſh* our ſelues from our evill doings; we ſee, God is able to *waſh* vs extraordinarily. The vnſeaſonable *weather* giv̄ vs from heaven to the *rotting of our ſheep*, is but Gods warning to vs of a greater miſery to befall vs, vnleſſe we will returne frō our euill waies.

[a] An. D. 1607.

Wherefore (beloved) let vs with one heart, and minde, reſolue for hereafter to caſt away all works of darknes, & to put on the armor of light: take we no further thought for our fleſh, to fulfill the luſts of it. Walke we from henceforth honeſtly, as in the day.

Whatſoever things are true, and honeſt, and iuſt, and pure, and do pertaine to loue, and are of good report, if there be anie vertue, or praiſe, thinke we on theſe things. Think we on theſe things to do them, and we ſhal not need to feare any *going into captivity*; yea the *deſtroying Angell* ſhall haue no power over vs; the *raging waters* ſhall not hurt vs; our *cattell*, and whatſoever elſe we enioy, ſhall proſper vnder vs. For God, even our owne God, ſhall giue vs his bleſſing.

THE

THE TWELFTH LECTVRE.

AMOS I. 6, 7, 8.

Thus saith the LORD; *For three transgressions of* Azzah, *and for foure, I will not turne to it, because they carried away prisoners the whole captivitie, to shut them up in* Edom.

Therfore will I send a fire upon the walls of Azzah, *and it shall devoure the palaces therof.*

And I will cut of the inhabitant from Ashdod, *and him that holdeth the scepter from* Ashkelon, *& turne mine hand to* Ekron, *and the remnant of the* Philistines *shall perish, saith the* LORD *God.*

THese words do containe a burdensome prophecie against the *Philistines*, I divide them into three parts.

1. A preface to a prophecie, ver. 6. *Thus saith the* LORD.
2. The prophecie, ver. 6, 7, 8. *For three transgressions, &c.*
3. The conclusion, in the end of the 8. ver. *Saith the Lord God.*

In the prophecie I obserue foure parts.

1. An accusation of the *Philistines*, ver. the 6. *For three transgressions of* Azzah, *and for foure.*
2. The Lords protestation against them, ver. the 6. *I will not turne to it.*
3. The declaration of that grieuous sin, by which the *Philistines* so highly displeased God, ver. the 6. *They carried away prisoners the whole captivity to shut thē vp in* Edom.
4. The description of the punishments to be inflicted vpon them; in fiue branches. One in the 7. ver. and foure in the 8. ver. The great cities *Azzah*, & *Ashdod*, and *Ashkelon*, and *Ekron*, and all the rest of the *Philistines*, are partners in this punishment.

This prophecie for the tenor, and current of the wordes, is much like the former against the *Syrians*; the expositiō whereof, in sundry sermons heretofore delivered, may serue for the exposition of this prophecie also. The preface is first.

Thus saith the LORD] Not *Amos*, but in *Amos*, the LORD. The LORD, IEHOVAH, who made the heauens, and spread them out like a curtaine, to cloth himselfe with light, as with a garment; and can againe cloth the heavens with darknes, and make a sacke their covering: the LORD, IEHOVAH, who made the sea to lay the beames of his chamber therein, & placed the sands for bounds vnto it by a perpetuall decree, never to bee passed over, how soever the waues thereof shal rage, and roare; and can with a word smite the pride thereof: at his rebuke the floods shall be turned into a wilderneſse, the sea shall bee dried vp; the fish shall rot for want of water, and die for thirst: the LORD, IEHOVAH, who made the drie land, and so set it vpon foundations, that it should never moue, and can cover her againe with the deepe, as with a garment; & so rocke her, that shee shall reele to and fro, and stacker like a drunken man.

Thus saith the LORD] The LORD, IEHOVAH, whose throne is the heaven of heavens, and the sea his floure to walke in; & the earth his footstoole to tread vpon; who hath a chaire in the conscience, and sitteth in the heart of man, and possesseth his most secret reines, & devideth betwixt the flesh, & the skin; and shaketh his inmost powers, as the thunder shaketh the wilderneſse of *Cades*.

Thus saith the LORD] Hath he said it, and shall he not do it? hath he spoken it, and shal he not accomplish it? The LORD, IEHOVAH, the strength of *Israel*, is not as man, that he should lie; nor as the sonne of man, that he should repent. Al his words yea all the titles of his words are *yea*, and *Amen*. *Heaven and earth shall perish, before one iot, or any one title of his word shall escape vnfulfilled.*

Thus saith the LORD] Out of doubt then must it come to pass: Here see the authoritie of this prophecie; and not of this only, but also of all other the prophecies of holy Scripture; that

neither this, nor any other prophecie of old, is destitute of divine authoritie.

This point of the authoritie of holy Scripture I deliuered vnto you in my second, and sixt lectures vpon this prophecie: and then noted vnto you the harmonie, consent, & agreement of all the Prophets, Euangelists, and Apostles from the first vnto the last; not one of them spake one word of a naturall man in all their ministeries: the wordes which they spake, were the words of him that sent them: they spake not of themselues, God spake in them. Whensoeuer were the time; whatsoeuer were the meanes; whosoeuer were the man; whersoeuer were the place; whatsoeuer were the people; the wordes were the LORDS.

Thus saith the LORD Then must we giue eare vnto him with reuerence. But what *saith* he? Euen the words of this prophecy. *For three transgressions of* Azzah, *& foure, I will not turne it*] AZZAH *Palestina*, the country of the *Philistines*, was diuided into fiue Prouinces, or dutchies, mentioned Iosh. 13. 3. the Dutchies of *Azzah*, of *Ashdod*, of *Askelon*, of *Gath*, of *Ekron*. These fiue chiefe, and the most famous cities of *Palestina*, are recorded also, 1. Samuel. 6. 17. where the *Philistines* are said to haue giuen for a sinne offering to the LORD *fiue* golden *Emerods*, one for *Azzah*, one for *Ashdod*, one for *Askelon*, one for *Gath*, and one for *Ekron*. Against foure of these cities, all saue *Gath*, and against *Gath* too in the generall name of the Philistines, this prophecie was giuen by the ministerie of *Amos*. In the offence, or blame *Azzah* is alone nominated; but in the punishment are *Ashdod*, and *Askelon* and *Ekron*, and the residue of the *Philistines* remembred as well as *Azzah*.

AZZAH It's first named Gen. 10. 19. In the vulgar Latin, & in the Greeke, it's commonly called, *Gaza*; it hath no other name in the new Testament, but *Gaza*. It's so called Act. 8. 26. And you may call it, by which name you wil, AZZAH, or GAZA, it's not materiall.

Now by this *Azzah*, or *Gaza*, you are to vnderstand the inhabitants of the city, & not them only, but also the borderers;

all the inhabitants of the country adiacent: to all which our Prophet here denounceth Gods iudgements for their sinnes.

For three transgressions of Azzah, and for foure] These words containing an *accusation* of the *Philistines* for their sinnes, and the *protestation* of Almightie God against them for the same, I haue heretofore in my first lecture at large expounded, occasioned thereto by the beginning of the third verse: and therefore I shall not need at this time to make any long iteration thereof. Yet let me relate vnto you, the summe, & substance of them.

For three transgressions of Azzah &c.] It is as if the LORD had thus said: If the *Philistines* had offended but once, or a second time, I should haue been fauourable vnto them, & should haue recalled them into the right way, that so they might be converted, and escape my punishments: but now, whereas they doe dayly heape transgression vpon transgression, and finde no end of sinning, I haue hardned my face against them, and will not suffer them to be converted; but indurate, and obstinate as they are, I will vtterly destroy them. *For three transgressions of Azzah, and for foure*] The doctrine is:

Many sinnes doe pluck downe from heauen, the most certaine wrath, and vengeance of God vpon the sinners.

God is of pure eyes, & beholdeth not iniquitie; he hath laid righteousnes to the rule, and weighed his iustice in a ballance. The sentence is passed forth, and must stand vncontrouleable, euen as long as sunne and moone. Tribulation, & anguish vpon euery soule, that doth euill; the soule that sinneth, it shall be punished. God makes it good by an oath, Deut. 32. 41. that *hee will whet his glittering sword, and his hand shall take hold on iudgment*, to execute *vengeance* vpon sinners. His soule hateth and abhorreth *sinne*; his law curseth, & condemneth *sinne*; his hand smiteth, & scourgeth *sinne*. *Sinne* was his motiue to cast downe Angels into Hell; to thrust *Adam* out of Paradise; to turne cities into ashes; to ruinate nations; to torment his own bowels in the similitude of sinfull flesh. Because of sinne hee drowned the old world, and because of sinne ere long will burne this. Thus doe *many sinnes pluck downe frō heauen the more certaine*

wrath

wrath, and vengeance of God, vpon the sinners.

One vse of this doctrine is, to teach vs heedfullnesse in all our waies, that wee doe not by our many sinnes provoke Almightie God to high displeasure.

A second vse is, to moue vs to a serious contemplatiō of the wonderfull patience of Almightie God, who did so graciously forbeare these *Philistines* of *Azzah*, till by three and foure transgressions, by their many sinnes, they had provoked him to indignation. It's true: our *God* is a good *God*, a gracious *God*, a mercifull *God*, a *God* of wonderfull patience: yet may not wee thereby take encouragement to goe on in our evill doings.

The LORD who punished his Angels in heaven for *one* breach, *Adam* for *one* morsell, *Miriam* for *one* slander, *Moses* for *one* angrie word, *Achan* for *one* sacrilege, *Ezechias* for *once* shewing his treasures to the embassadours of *Babel*, *Iosias* for *once* going to warre without asking counsell of the LORD, & *Ananias* with his wife, *Sapphira*, for *once* lying to the holy Ghost; out of doubt wil not spare vs, if we shall persist to make a trade of sinning, day after day heaping iniquitie vpon iniquitie, to the fulfilling of our sinnes. If so wee doe, it shall bee with vs, as the Apostle speaketh, 1. Thes. 2. 16. *The wrath of God must come on vs to the vtmost.*

Now therefore as the elect of God, holy, and beloued, let vs walke in loue, even as *Christ* hath loued vs. As for *the workes of the flesh*, cast we them farre from vs; adulterie, fornication, vncleanenesse, wantonnes, hatred, debate, emulation, wrath, contentions, envie, drunkennesse, gluttonie, & such like, for which the wrath of God commeth vpō the children of disobedience, let them not once be named among vs, as it becōmeth *Saints*. But *the fruits of the Spirit*, let vs wholy delight in them; hauing layd vp in the treasurie of our memories this lesson:

Three transgressions and *foure*; *Many sinnes doe plucke downe from heauen, the most certaine wrath, & vengeance of God vpon the sinners.* It followeth,

Because they carried away prisoners the whole captivity to shut them vp in Edom. These wordes are the third part of this pro-

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phecie, & doe containe that ſame grievous ſin by which God was provoked to come againſt the men of *Azzah*, & the reſt of the *Philiſtines*, in iudgement; the ſinne of *cruelitie, rigour, vnmercifulneſſe, hardneſſe of heart*. They *carried away priſoners the whole captivitie to ſhut them vp in Edom*] Here the abſtract is put for the concrete; *captivitie* for *captiues*, or *perſons in captivitie*; as Pſal. 68. 18. *Thou haſt led captivitie captive*.

The whole captivitie] It's well tranſlated for the ſenſe: the word in the originall ſignifieth, *abſolute, perfect*, and *compleat*. By this *whole captivitie*, the holy Spirit meaneth an *abſolute, perfect, and compleat captivitie*: *meram captivitatem, apertam, atq; manifeſtam*, ſaith *Arias Montanus*: a *captivitie* indeed, *open*, & *manifeſt*: ſuch a *captivitie*, ſaith *Calvin*, as wherein they ſpared not either *women*, or *children*, or the *aged*: they tooke no pitie, no compaſſion, vpon either *ſexe*, or *age*; but all of al ſorts, *male*, and *female*, *young*, and *old*, they carried away *priſoners*. What was their end, and purpoſe in ſo doing? Even to *ſhut thē vp in Edom*: that is, to ſell them for bondſlaues vnto the *Idumæans*.

In Edom] *Eſau, Iacobs* brother, and *Iſaacks* ſon by his wife, *Rebekah*; for ſelling his birthright for a meſſe of *red broath*, was ſurnamed *Edom*, and of him lineally deſcended the *Edomites*, or *Idumæans*, Gen. 36. 43. Of this poſterity of *Eſau*, or *Edom*, the land, which they inhabited, was called *the land of Edō*, or *Idumæa*; and it was a ſoutherne province of *the land of promiſe*, devided, as [c] *Adrichom*, and [d] *Druſius* haue obſerved out of *Ioſephus* his 5. book of the *Iewiſh antiquities*, into two parts; *Idumæam Superiorem*, and *Inferiorem*; the *higher*, and the *lower Idumæa*. The *higher*, wherein were two of the cities, mētioned in my text, *Gaza*, and *Askelon*, in the diviſion of the *land of Canaan* fell to the lot of the tribe of *Iudah*. The *lower Idumæa*; cōmonly known by the name of *Idumæa*, fel to the lot of the tribe of *Simeon*: and this *lower Idumæa*, I take to be the *Idumæa* in my text. *Eſau* purſued *Iacob* with a deadly hate, ſo did the *poſteritie of Eſau* the *poſterity of Iacob*; the *Edomites* were evermore moſt maliciouſly bēt againſt the *Iſraelites*. Here then appeareth the hei-

a Gen. 25. 21.
b verſ. 30.
c Theatr. Terræ Sanctæ.
d Obſervat. lib. 14 cap 13.

heinousnes of that sin, wherwith the *Philistines* are charged. It was the sin of *cruelty* in a very high degree.

It is a *cruell* deed to carry away any one frō his natiue coūtry; but him, that is so carried away, to sell to his mortall enemy, this is a *cruelty*, then which there cannot be a greater. Such was the sin of those *Philistines*, the inhabitants of *Azzah*. They sold, whether the *Iewes*, or the *Israelites*, the posterity of *Iacob*, and servants of the *living God*, to their professed enemies, the *Edomites*, with this policie, that being carried far frō their own country, they should liue in *eternal slavery*, & *bondage*, without hope ever to returne home againe.

This very crime of *cruelty*, is in the prophecie of *Ioel* also ch. 3.6. laid to the charge of these *Philistines: The children of Iudah, and the children of Ierusalem, haue yee sold to the Grecians, that yee might send them far from their border*: that is, Gods inheritance, his owne seed, and servants, the children of *Iudah*, & *Ierusalem*, the cruell and hard hearted Philistines did mancipate, and sell away for bondslaues to the Grecians dwelling farre of, that with them they might liue in *perpetuall servitude*, and *slaverie*, without all hope of *liberty*, or *redemption*.

Now in this that the LORD calleth the *Philistines* to a reckoning, because they had solde away *his people*, though they were *their captiues*, vnto *infidels*: we may learne this lesson.

It is not lawful to cōmit the children of beleevers into the hāds of infidels.

The vnlawfulnesse hereof appeareth by the charge, which *Moses* giveth the *Israelites*, Deut. 7.3. His charge is cōcerning the *Hittites*, the *Gergasites*, the *Amorites*, the *Canaanites*, the *Perizzites*, the *Hivits*, and the *Iebusites*, that they should not at al make any covenant with them, nor giue thē their children in *marriage*. And why so? Because by such *covenants*, & *marriages*, they might be withdrawn from the true service of God, to the prophane worship of Idols. For so it's saide verse the 4. *They will cause thy sonne to turne away from me, & to serue other Gods.*

The danger of such *covenants*, and *marriages*, *S. Paule* knew to be very great, and therefore from such he dehorteth the *Co-*

rinthians, 2. Cor. 6. 14. *Be ye not vnequally yoked with the infidels.* He vseth the similitude of *Oxen* coupled together. The *yoke* holdeth them so together, that looke which way the one draweth, the other must needs follow.

In like case it is with men. They that fall into familiarity with the wicked, do couple themselues with them, & so are led out of the way, and made to worke wickednesse before the LORD. From this ἑτεροζυγία, this *vnequall yoke* with *infidels*; frō conversing with the wicked, the Apostle dissuadeth the *Corinthians*, and in them vs, by sundry arguments drawne *ab absurdo*. In each argument there is an *Antitheſis*: two things opposed, the one to the other. In the first *righteousnes*, and *vnrighteousnes*; in the second *light*, and *darknes*; in the third *Christ*, and *Belial*; in the fourth the *beleever*, and the *infidel*; in the fift *Gods temple*, and *Idols*. Every argument is set downe by way of question.

The first; *what fellowship hath righteousnesse with vnrighteousnes?* The answere is negatiue: *none*. The answer may be illustrated by a similitude, Eccl. 13. 18. *How cā the wolfe agree with the lambe? No more can the vngodly with the righteous.*

The second, *what communion hath light with darknes?* The answere is negatiue: *none*. No more then *truth* hath with *a lie*, as *Drusius* well expoundeth the place, *Prov. class. 1. lib. 3. 78. Light* hath no *communion* with *darknes*; therefore the *beleever* ought not to *converse* with an *vnbeleever*. This consequence is made good by *Eph.* 5. 8. where the Apostle telleth the *Ephesiās*, that they *were once darknes*, but now *are light in the* LORD. *Tenebras vocat infideles*, saith *Musculus* vpon the text *S. Paule* calleth *vnbeleevers*, *darknes*, for their ignorance of God, & the blindnes of their hearts: but he calleth the *beleevers*, *light*, for their knowledge of God, by which their harts are through the holy Ghost *illuminated*. *Light* hath no *communion* with *darknes*, therefore *beleevers* are not to *haue familiarity* with *vnbeleevers*.

The third, *what concord hath* Christ *with* Belial? The answer is negatiue: *none*. The oppositiō betweene these two, *Christ* &

Be-

Belial, is moſt hoſtile. *Chriſt* is the author of our ſalvation; *Belial* of our perdition: *Chriſt* is the reſtorer of all things; *Belial* the deſtroier: *Chriſt* is the prince of *light*; *Belial* the prince of *darknes*. In ſuch hoſtile oppoſition there can be no concord: no concord betweene the *authour of our ſalvation*, and the *author of our perdition*; no concorde betweene the *reſtorer of all things*, and the *deſtroyer of all things*; no concord betweene the *prince of light*, and the *prince of darknes*: therefore they that *beleeue* in *Chriſt*, are not to *haue familiarity* with *vnbeleevers*.

The fourth; *what part hath the beleever with the infidell?* The anſwere is negatiue: *none*. The *beleever* hath no portion with the *vnbeleever*; and therefore he is not to haue any *familiaritie* with him.

The fift; *what agreement hath the Temple of God with Idols?* The anſwere is negatiue: *none*. There is none indeede. *Sacrilega eſt profanatio*: ſaith [e] *Calvin*, it is a *ſacrilegious* prophaning of God's Temple, *to place in it an Idole*, or to *vſe any idolatrous worſhip therein*. We are the *Temple of God*; wherefore to infect our ſelues with any *contagion of Idols*, in vs it muſt be *ſacrilegious*. There is no *agreement* betweene the *Temple of God* and *Idols*; therefore wee are not to haue any *familiaritie* with the *Idolatrous*.

[e] Comment. in 2. Cor. 16. 6.

Remember I beſeech you: *righteouſneſſe hath no fellowſhip with vnrighteouſnes, light hath no cõmunion with darknes*; Chriſt *is not at concord with* Belial; *the beleever hath no part with the infidell; there is no agreement betweene the Temple of God and Idols*; therefore may we not *enter into familiaritie, with the wicked, prophane, and idolatrous*; we may not make any *covenãt* with them; we may not giue them our children in *marriage*. Thus is my doctrine confirmed:

It is not lawfull to commit the children of beleevers into the hands of infidels. Now to the vſes.

The firſt ſerveth for our inſtruction; & teacheth vs ſo to loue the *ſoules* of *the righteous ſeed*, that we leaue them not reſident among *Infidels*, or *Atheiſts*, or *Papiſts*, or any *prophane wretches*: but rather, that to our labour, and coſt, wee redeeme them

out of the *Devils tyranny*. We muſt haue a ſingular care for the *children* which are borne amonge vs, that they be godly, and vertuouſly brought vp, and ſo provided for, that they may doe *Chriſt* ſome ſervice in the Church, and Common wealth.

Our Saviour his words, *Mat.* 18.6. are true without exception; *Whoſoever ſhall offend one of theſe little ones, which beleeue in me, it were better for him that a milſtone were hanged about his necke, & that he were drowned in the depth of the ſea.* What meaſure then are we to looke for, if wee bequeath our children to the ſervice of men of corrupt conſciences, and wicked affections, ſuch as will compaſſe heaven, and earth, to make anie one the childe of damnation?

A ſecond vſe may be, for the reproofe of ſuch as do binde, & put their *children*, the fruit of their bodies, (which they ought to conſecrate to the LORD) into the education of open enemies to the goſpell of *Chriſt*; moſt blaſphemous, and abominable Atheiſts; or moſt blind and ſuperſtitious Papiſts. Are not theſe as much to be complained of, as thoſe, whom the LORD here condemneth for ſelling of *Iſraels ſeed into the hands of the Edomites*? Yes, & much more. For thoſe ſold their enemies, but our men ſell their children; thoſe did it by the law of warre, but our men doe it contrary to the law of God; thoſe in doing as they did, did not ſinne againſt their knowledge; but our men in doing as they do, do ſinne againſt their conſcience.

Vnhappy parents, which deſtroy your *children* in *Popiſh*, and *Atheiſticall* houſes! What are you inferiour to them, that ſacrificed their children vnto Devils? If your ſelues be *righteous*, and *Chriſtians*, caſt not away your *ſeed*, your *children*, the price of the precious bloud of *Chriſt*. You haue made them in their *Baptiſme*, whē they were yong, *to confeſſe* Chriſt: will you make them now, growne to yeares, *to deny* Chriſt? O, let the words of wiſe *Eccleſiaſticus*, chap. 13.1. be precious in your memories: *He that toucheth pitch ſhall be defiled therewith*: and doubtleſſe your *children* placed in *Atheiſticall*, or *Popiſh* houſes, wil themſelues become *Atheiſticall*, or *Popiſh*.

Suffer, I beſeech you, a word of exhortation in your *childrēs* be-

behalfe. Binde them to none, but to *Christ*; put them to none, but to *Christians*; sell them to nothing, but to the *gospell*: commit not your *yong ones* into the hands, and custody of *Gods enemies*.

A third vse. Is it not lawfull to commit the *children* of *beleevers* into the *hands* of *infidels*, for the reason aboue specified, *that they be not withdrawne frō the true service of God*? Thē neither is it lawfull for *you* of *your selues* to keepe away *your servants*, frō *the service of God*. It is reputed for a tyrannie in *Pharaoh*, Exod. 5. 3, 4. That *he would not suffer the children of Israel to go three daies iourney into the desert to sacrifice to the* LORD, *their God*: & how can you free your selues from the impeachment of *tyrannie*, if you deny your *servants* to go but one *houres iourney*, to this place, *to serue their God*?

Thinke it not enough, that *your selues* come hither to performe *some duty* to *Christ your* LORD, *& Master*; how cā you performe *your duty* to him, if you deny him your *servants*? You know what charge is given you in the fourth commandement; not *your selues* only, but also *your sonnes*, and *your daughters*, *& your servants*, *men*, and *maidens*, and the *stranger that soiourneth with you*, are to *hallow*, and *Sanctifie the Sabbaoth day with the Lords service*.

In this holy worke and service of God *vpō the Sabbaoth day*, regarde not what the multitude, and greater sort of men doe. Suppose all the world besides *your selues*, would be careless to performe *this duty*; yet let your holy resolutiō be the same with *Ioshua's*, chap. 24. 15. *I, and my house wil serue the Lord*. Thus far of my first doctrine, groūded vpon God's dislike with the *Philistines*, for *selling away the* Israelites, *his faithfull people, into the hands of the* Edomites, *an vnbeleeving nation*.

To ground a second doctrine hereon; wee are to note, that the *Philistines* sold away the *Israelites* to the *Idumæans*, at such time as they were *their captiues*: & so did adde affliction to the afflicted. The doctrine is,

It is a very grievous thing, to adde affliction to the afflicted.

Witnesse the complaint made by the *captiue Iewes* against

the insolencie of the *Chaldeans*, Psal. 137. 3. *They that led vs away captiue required of vs songs, and mirth in our heavinesse, saying; sing vs one of the songs of* Sion. *They*] the *Chaldeans*, the *Babylonians*, and *Assyrians*, in whose country we were prisoners, *required of vs*] scornefully, and disdainefully, thereby to adde to our griefes: *they required of vs songs*] such *songs*, as wee were wont to sing in *Sion*, *Ierusalem*, and our *owne country* before the destruction of the Temple, and our captivitie. *They required of vs*, not *songs* only, *but mirth also*] they scoffingly desired vs to be merry, when they saw vs so heavy hearted, as nothing could make vs glad. *They required of vs songs & mirth in our heavinesse, saying; sing vs one of the songs of* Sion] *sing* for vs, or in our hearing, some one, or other of those songs, which you were wont to *sing* in *Sion*, when you were at home in your owne country.

Intolerable is the hard heartednesse, cruelty, and scoffing nature of the wicked, when they haue gotten Gods children into their nets. God cannot away with such vnmercifulnesse, and want of pity. He reprooueth it in the *Babylonians*, Esai. 47. 6. where thus saith the LORD, *I was wroth with my people, I haue polluted mine inheritance, and giuen them into thine hand: thou didst shew them no mercy; but thou didst lay thy very heavy yoke vpon the ancient*: therefore now heare, destruction shall come vpon thee. *Magna abominatio coram Deo est, afflicto addere afflictionem; clamat q, in cœlum vox sanguinis*. The wordes are the obseruation of *Oecolampadius* vpō the now cited place of *Esai*: It is a great abomination before God, to *adde affliction to the afflicted*; the voice of blood cryeth vp to heaven for vengeance. Yea, we are assured by Psalm. 102. 19. that the LORD *looketh downe from the height of his sanctuarie, and out of heaven beholdeth the earth*, that he may *heare*, and so take pitie of the sighings, groanings, and lamentable cryes of such his people, as are in affliction.

The time will not suffer me now to trouble you with more texts of *Scripture*; let the now alleaged be sufficient to cōfirme my propounded doctrine, that *it is a grieuous thing to adde afflicti-*

fliction to the afflicted.

The vſes of this doctrine, I can but point at. One is, to reproue the *Nimrods*, and tyrants of this world, which haue no *pitie*, no *compaſſion* vpon *the poore*, and *diſtreſſed*. Such in the end ſhall knowe by their owne lamentable experience, that to bee true, which *Solomon* hath vttered, Prov. 21. 13. *He that ſtoppeth his eare at the crying of the poore, ſhall cry himſelfe and not bee heard.*

A ſecond vſe is to ſtirre vs vp to the performance of this our Chriſtian dutie, even to take pity vpon all, that are in any kind of miſerie: if our neighbours be deſtitute of ayd and helpe, wee may not like wild beaſts, lift vp our ſelues againſt them, and ſo tread them vnder foot. No. How dare wee moleſt, and trouble them, whom by Gods appointment we are to relieue, and ſuccour? We are commanded, Deut. 15. 11. to *open our hands to the needy, and poore, that are in our land*: to open our hands to them for their helpe, and ſuccour.

It is not enough for vs to *abſteine* from all *iniury*, & *harme-doing*, but withall muſt we endevour to *reliaue the oppreſſed.*

This ſeruice of ours will be acceptable vnto God, God for it will giue vs his bleſſing: God will bleſſe vs for the time of our being here; and when the *day of our diſſolution* ſhall be, that wee muſt leaue this *earthly tabernacle*, then will the Sonne of man, ſitting vpon the throne of his glory, welcome vs with a *venite benedicti*; *Come yee bleſſed of my father, inherite yee the kingdome prepared for you from the foundations of the world. For I was an hungred, and yee gaue me meate; I thirſted, and ye gaue me drinke; I was a ſtranger, and ye lodged me; I was naked, & yee cloathed me; I was ſicke, and yee viſited me; I was in priſon, and yee came vnto me*; in as much as you haue done theſe things to the needy, and diſtreſſed, yee haue done them vnto me. *Come yee bleſſed of my Father inherite the kingdome prepared for you from the foundations of the world.*

THE

THE THIRTEENTH LECTVRE

AMOS 1. 7, 8.

Therefore will I send a fire vpon the wals of Azzah, *and it shall devoure the palaces thereof.*

And I will cut of the inhabitant from Ashdod.

WEe are come to the last part of this prophecie, the description of the *punishmẽts*, to be inflicted vpõ the *Philistines*. The seaventh verse doth not much differ frõ the fourth. The same *punishment*, which is there threatned to the *Syrians*, vnder the names of *Hazael*, and *Benhadad*, is in this seaventh verse denounced to the *Philistines*, vnder the name of *Azzah*. And therefore, as there I did, so must I here commend vnto you three circumstances.

1. The *punisher*: the LORD, *I*.
2. The *punishment*: by fire, *I will send a fire*.
3. The *punished*: the *Azzites*, the inhabitãts of that city: the *Philistines*: *vpon the wals, & palaces of* Azzah.

The *punisher* is the LORD, for thus saith the LORD, *I will send*. The note yeeldeth vs this doctrine.

It is proper to the Lord to execute vengeance vpon the wicked for their sins.

This doctrine I proved at large in my eighth lecture vpõ this prophecie. Yet for their sakes, who then heard me not, or haue forgotten, what then they heard, I will by a few texts of Scripture

ture againe confirme it vnto you: *It is proper to the* LORD *to execute vengeance vpon the wicked for their sinnes.*

This office of *executing vengeance vpon the wicked for their sinnes*, God arrogateth and assumeth to himselfe, Deut. 32. 35. where he saith, *vengeance, and recompence are mine.* This due is ascribed vnto the LORD by St *Paule*, Rom. 12. 19. *It is written vengeance is mine, I will repay saith the* LORD. By the author of the Epistle to the Hebrewes, chap. 10. 30. *Vengeance belongeth vnto me, I will recompense, saith the* LORD. By the sweet singer Psal. 94. 1. *O* LORD, *God the avenger, O God the avenger.* The Prophet *Nahum* trebleth the phrase, chap. 1. 2. *The* LORD *revengeth; the* LORD *revengeth, the* LORD *will take vengeance on his adversaries.* These few texts of holy writ doe firmely proue my doctrine: *It is proper to the* LORD *to execute vengeãce vpon the wicked for their sinnes.*

One vse of this doctrine is; to teach vs heedfulnesse in al our waies; that we doe not worke wickednesse before the LORD, and so provoke him to *execute his vengeance* on vs. Beloued, let vs not forget it: though God be good, gracious, mercifull, and long suffering, yet is he also a iust God, *God the avenger*, & *punisher*. It is *proper vnto him to execute vengeance vpon the wicked for their sinnes.*

A second vse is, to admonish vs not to intermeddle in the Lords office. It's his office *to execute vengeance*; wee therefore may not do it. If a brother, or neighbour, or stranger, do wrõg vs, it is our part *to forgiue him*, and leaue *revengement* to God, to whome it appertaineth. To this Christian, and charitable course, our Saviour worketh vs by a strong argument, Matth. 6. 15. *If yee doe not forgiue men their trespasses, no more will your father forgiue you your trespasses.* Forgiue, and you shall be forgiven; forgiue not, and yee shall never bee forgiuen.

Wherefore (dearely beloved) suffer your selues to be exhorted, as the *Romans* were by St *Paul*, chap. 12. 19. *Dearely beloued, if it be possible, as much as in you is, haue peace with all men; recompense to no man evill for evill: avenge not your selues, but giue place vnto wrath, for it is written: vengeance is mine, I will*

repay ſaith the LORD. It is *proper to the Lord to execute vengeance vpon the wicked for their ſinnes.* Here wee ſee, that for the ſinnes of the *Philiſtines*, God reſolueth to ſend a *fire* to *devoure their wals and palaces.* This was my ſecond circumſtance; the circumſtance of the puniſhment; *I will ſend a fire.*]

Many deſolations hath God wrought by *fire.* By *fire* he laid waſt *Sodom*, *Gomorah*, and their *ſiſter cities*, Gen. 19. 24. By *fire* he did eate vp *Nadab*, and *Abihu*, Levit. 10. 2. By *fire*, he cut of the two hundred and fiftie men, that were in the rebellió of *Korah*, Num. 16. 35. By *fire* he devoured two captaines, & twiſe fiftie men, 2. King 1. 10. & 12. Why doe I load your memories with multitude of examples for this point? My text telleth you that *fire*, God's creature, becommeth God's inſtrument, & executioner of his vengeance for the ſinnes of *Azzah*, to *conſume her wals, and devoure her palaces.*

[a] See lect. 8. *I will ſend a fire.*[a] By *fire* in this place, as verſe the 4. the learned expoſitors doe vnderſtand, not only *naturall fire*, but alſo the *ſword*, and *peſtilence*, and *famine: quodlibet genus conſumptionis*, every kind of conſumptió, every *ſcourge*, wherewith God puniſheth the wicked, be it *haile*, or *thunder*, or *ſickneſſe*, or any other of God's meſſengers. So large is the ſignification of *fire* in the metaphoricall vnderſtanding. The doctrine is,

The fire, (whether *naturall*, or *Metaphoricall*) that is, *The fire, and all other creatures, are at the* LORD'S *commandement, to be employed by him in the puniſhment of the wicked.*

A truth heretofore proued vnto you, as out of other places of holy writ, ſo out of the ſtory of God's viſitation vpon *Pharaoh*, and the *Egyptians*, Exod. 8, 9, and 10. chapters, whereby you knowe, that *frogges, lice, flies, graſhoppers, thunder, haile, lightning, murraine, botches*, & *ſores*, did inſtrumentally *avenge* God vpon man, and beaſts in *Egypt.* I ſtand not now to enlarge this proofe.

The vſe of this doctrine is; to teach vs, how to behaue our ſelues at ſuch times as God ſhal *viſit vs with his rod of correction*: how to carry our ſelues in all *our afflictions.* We muſt not ſo much look to the *inſtrumẽts* as to the LORD, that ſmiteth by thẽ.

If

If the *fire*, or *water*, or any other of God's *creatures*, ſhal at any time rage, and prevaile againſt vs, we muſt remember that it is God, that ſendeth them, to worke his holy will vpon vs. Here he *ſent a fire vpon* Azzah, *to conſume her wals, and devoure her palaces.*

Here you haue my third circumſtance; the circumſtance of the *puniſhed*: in theſe words; *the wals of* Azzah, *and the palaces thereof*] *Azzah* one of the fiue provinces, or dutchies of *Paleſtina*, and a city of the ſame name, as I ſhewed you in my laſt lecture. The wals and palaces here mentioned, doe ſignifie thus much; that the city *Azzah* was well fortified, and beautified with ſumptuous buildings? Yet muſt *Azzah*, notwithſtanding the *beauty of her buildings*, and *ſtrength of her ſtrong holds*, be *devoured with fire. I will ſend a fire vpon the wall of* Azzah, *& it ſhall devoure the palaces thereof.*]

The great city *Azzah* for all her ſtrong wals, muſt ſhee be ſpoyled? The doctrine to be learned from hence, is:

No munition can ſaue that city, which God will haue deſtroyed.

The reaſon is; becauſe there is no *ſtrength* but of *God*, & fró *God*. For what are all the *munitions* in the world to the *great God of Heaven, and earth?* [b] As the ſmoake vaniſheth, ſo do they vaniſh; and as the waxe melteth before the fire, ſo melt they at the breath of the LORD. The *munitions* of *Edom* they faile before him. *Edom*, the kingdome of *Edom*, vpon which God *ſtretched the line of vanitie, and the ſtones of emptines*, as witneſſeth the Prophet *Eſai*, cha. 34. 11. it is no more a kingdome; it bringeth forth thornes in her palaces; nettles, and thiſtles in her ſtrong holds. The *munitions* of *Edom* are vaniſhed as ſmoake.

[b] Pſal. 68. 2.

The *munitions* of *Moab*, they faile before him. *Moab*, the kingdome of *Moab*, had a *ſtrong ſtaffe, and beautifull rod*, as ſpeaketh *Ier.* chap. 48. 17. but they are brokē. *Moab* is deſtroied, his cities are burnt vp, his ſtrong holds are gone. The *munitions* of *Moab*, are vaniſhed as ſmoake.

The *munitions* of *Iſrael* faile before him. *Iſrael*, the kingdome of *Iſrael*, was God's peculiar, and ſhadowed vnder the wings of his protection: yet at length infected with the leproſie of ſin,

they were ſpoiled of their ſtrong holds; ſo ſaith *Hoſeah*, chap. 10.14. *A tumult ſhall ariſe among the people, and all thy munitions ſhall bee deſtroyed*. The *munitions* of *Iſrael* are vaniſhed as ſmoake.

The *munitions* of *Iudah* faile before him. *Iudah*, the kingdõe of *Iudah*, great amõg the nations, & a princeſſe amõg the provinces, ſhee is now become tributary, as complaineth the Prophet, *Lament*. 1.1. *The* LORD *hath deſtroyed* [c] *all the habitations of Iaacob, and hath not ſpared, he hath throwne downe in his wrath the ſtrong holds of the daughter of* Iudah; *hee hath caſt thẽ downe to the ground*. The *munitions* of *Iudah*, are vaniſhed as ſmoake. Let theſe few inſtances in the ſtates of *Edom*, *Moab*, *Iſrael*, & *Iudah*, ſerue for proofe of my doctrine,

[c] Lamẽt. 2. 2.

No munition can ſaue that city, which God will haue deſtroied.

You will remẽber the reaſon of it; becauſe *there is no ſtrẽgth, but of God*, and *from God*.

The vſe of this doctrine is, to teach vs, never to truſt in *anie worldly helpe*, but ſo to vſe all good meanes of our *defenſe*, that ſtill we relie vpon the LORD for *ſtrength* and *ſucceſſe* thereby. Beloved in the LORD, we haue learned, that a *horſe* his *helpe* is vaine, Pſal. 33.17. that *mans helpe* is vaine, Pſal. 60.11. that the *helpe of Princes* is vaine, Pſalme, 146.3. that *much ſtrength* is vaine, 2. Chron. 25.7. that *much wealth* is vaine, Pſal. 49.6. that all *worldly helps* are vaine, *Eſai*. 30.1. All vnder God is *vanity*. Wherfore now, and all other times, let our truſt be only in the name of the LORD, who hath made heaven, & earth. Thus much of my firſt doctrine grounded vpon the thirde circumſtance of this 7. verſe, the circumſtance of the puniſhed, *No munition can ſaue that city which God will haue deſtroyed*.

Againe this overthrow of the wals of *Azzah* in Gods anger, teacheth vs thus much,

It is the good bleſſing of God vpõ a kingdome, to haue wals, ſtrong holds, munitions, fortreſſes, and bulwarkes, *for a defenſe againſt enemies*.

The reaſon is, becauſe theſe be the meanes, which God vſually bleſſeth, to procure outward ſafety.

The

The vse is to teach vs carefully to prepare such against time of trouble: yet with this caution, that we rest not in them, but depend wholy vpon *Gods* blessing.

And here we are to poure out our soules in thankfulnes before Almighty God, for blessing this our country with the strength of *wals*; of *wals* by sea, and *wals* by land; by sea with *ships*, & at land with *strong holds*, castles, and fortresses; by sea, & land, with men of wisdome, and valour, to bid battle to the proudest enemy, that dare advance himselfe against vs. Confesse we with *David*, Psal. 18. 2. The LORD *is our rocke, our fortresse, he that delivereth vs, our God, our strength, our shield, the horne of our salvation, and our refuge.* In him we trust, and [d] feare not, what *man* can do vnto vs. [d] Psal. 56. 11.

Yet further. The *fire* in Gods anger devouring the palaces of *Azzah*, teacheth vs, that,

God depriveth vs of a great blessing, when he taketh from vs our dwelling houses.

This doctrine I commended to you in my *eighth lecture* vpon this prophecie. The truth is experimentally made good vnto vs, by that great commodity, or contentment, that cōmeth to every one of vs by our dwelling houses.

The vse of this doctrine is threefold. It teacheth vs, 1. to bee humbled before Almighty God, whensoever *our dwelling houses* are taken from vs, 2. since we peaceably enioy *our dwelling houses*, to vse them for the furtherāce of Gods glory, 3. to praise God continually for the comfortable vse wee haue of *our dwelling houses*. Thus farre of the 7. verse. The 8. followeth.

And I wil cut of the inhabitant from Ashdod, & him that holdeth the sceptre from Ashkelon] *Ashdod* & *Ashkelon*, were two chiefe cities of *Palestina*. One of thē, as here it appeareth, was the place of residence for the chiefe ruler over that state. To both, *Ashdod* and *Ashkelon*, to the inhabitants of *Ashdod*, and the scepter-bearer in *Ashkelon*, to king, and subiect, Gods sore iudgement, even *a cutting of*, is here threatned.

I will cut of the inhabitant of Ashdod] Of the like iudgement in the same words you haue heard before in the 5. verse threatned.

ned to the *Syrians*, *I will cut of the inhabitant of* Bikeath-Aven, *and him that holdeth the ſcepter out of* Beth-eden. The words I then expounded at large: the briefe or ſumme whereof, is:

I] the LORD, IEHOVAH, *will cut of*] will vtterly deſtroy, & root out, *the inhabitant*] not one alone, but all, and every one of the inhabitants, *of Aſhdod*] one of the fiue chiefe cities of the *Philiſtines*: *And I will* vtterly deſtroy, or root out, *him that holdeth the ſcepter*] the *Philiſtines* their chiefe ruler; their King, making his reſidence at *Aſhkelon*] an other of the fiue cities of *Palæſtina*. *I will cut of the inhabitant of* Aſhdod, *and him that holdeth the ſcepter from* Aſhkelon.]

In the words I obſerue, as before, three circumſtances.

1 The puniſher, the LORD; *I*.
2 The puniſhment, a cutting of; *I will cut of*.
3 The puniſhed, the inhabitants of *Aſhdod*, and the ſcepter bearer of *Aſhkelon*.

By the firſt circumſtance, (the LORD himſelfe taking vengeance into his owne hands,) you may bee remembred of a doctrine, often commended to you in this, and other lectures.

It is proper to the LORD *to execute vengeance vpon the wicked for their ſinnes.*

From al three circumſtances, of the *puniſher*, the *puniſhment*, and the *puniſhed* iointly conſidered, we may take a profitable leſſon. We ſee that the *cutting off of the inhabitants of* Aſhdod, *and of him that holdeth the ſcepter from* Aſhkelon, is the *Lords* proper worke. The leſſon which we learne from hence is,

No calamitie or miſery, befalleth any one of whatſoever eſtate, or degree, by chance, or at adventure.

This doctrine I handled at large in my *tenth Lecture*. The truth of it dependeth vpon this propoſition.

The whole world, with all things therein, is wholy & alone ſubiect to the ſoueraignty, dominion, and rule of almighty God; by whoſe providence all things are preſerued, all things are ruled, all things are ordered.

Theſe were the three degrees, by which I told you, you might diſcerne and take notice of the act of divine providence. The

firſt

first was *gradus conservationis*; the second *gradus gubernationis*; the third was *gradus ordinationis*; the first degree was the degree of *maintenance* or *preservation*; the second degree was the degree of *rule* or *gouernement*; the third degree was the degree of *ordination* or *direction*.

The first implieth thus much, that

All things in generall, and every thing in particular, are by Almightie God sustained ordinarily in the same state of nature and naturall proprieties, wherein they were created.

The second thus much, that

Almightie God for his vnlimited power governeth all things in the world, and ruleth them, pro libertate voluntatis suæ, *even as he listeth.*

The third thus much, that

God of his admirable wisedome ordaineth, and setteth in order, whatsoever things in the world seeme to be most out of order: he bringeth all to his chiefly intended end; all doe make for his glory.

In this divine ordination, three things doe concurre: *constitutio finis, mediorum ad finem dispositio*, and *dispositorum directio*. First God *appointeth an end* to every thing. Secondly hee *disposeth the meanes* vnto the end. Thirdly he *directeth the meanes* so disposed. From these points thus summarily rehearsed, I inferre my propounded doctrine::

No calamity, or miserie befalleth any one of whatsoever estate, or degree by chance, or at adventure.

For if it be true (as true it is, and the gates of Hell shall never be able to prevaile against it,) that God by his wonderful providence *maintaineth*, and *preserueth; ruleth*, and *gouerneth; ordereth, disposeth*, and *directeth* all things in this world, even to the very haires of our heads; it cannot be, that *any calamity*, or *misery* should befal any one of vs by *aduēture*, by *hap-hazzard*, by *chance*, by *fortune*.

The *Epicure* in IOB, chap. 22. 13. was in a grosse and fowle errour, to thinke that God walking in the circle of heauen, cannot through the darke cloudes see our misdoings,

ings, and iudge vs for them. Farre bee it from vs, (beloved) so to bee conceited. Wee may not thinke our *God*, to bee a *God* to halfes, and in part only; a *God* aboue, and not beneath the moone; a *God* vpon the mountaines, and not in the vallies; a *God* in the greater, and not in the lesser employments. Wee may not thus thinke, beloved. Wee haue learned better things out of *Amos* 9. *Ierem.* 23. *Psalm.* 139. that God is everie where present, & that there is no evasion from him. No corner in *hell*, no mansiō in *heavē*, no caue in *the toppe of Carmel*, no fishes belly in *the bottome of the sea*, no darke dungeō in *the land of captivity*, no place of any secrecie any where, is able to hide vs from the *presence of God*.

The least moments, and titles in the world, that you can imagine, God his care and providence reacheth vnto: to a *handfull of meale*; to *a cruse of oile* in a poore widowes house; to the *falling of sparrowes* to the grounde; to the *cloathing* of the *grasse of the field*; to the *feeding* of the *birds of the aire*; to the *calving of hindes*; to the *numbring* of *the haires of our heads*, & of *the teares*, that trickle downe our cheekes.

Wherefore (dearely beloved in the LORD) whatsoever *calamity or misery*, hath already seized vpon vs, or shall hereafter overtake vs, let vs not lay it vpon *blind fortune*, but looke we rather to the *hand* that striketh vs. He who is noted in my text *to cut of the inhabitant of* Ashdod, *and him that holdeth the scepter from* Ashkelon, hee it is, that for our sins bringeth vpō vs *calamities*, and *miseries*. What soever *calamities*, or *miseries*, do molest, or trouble vs, be we assured that they are *Gods visitations* vpō vs for our sins, & *admonishments for vs* to amend our liues.

What remaineth then, but that in time of *misery*, and *heavines*, we lovingly embrace *Gods hand*, and kisse the *rod*, wherewith he smiteth vs? If he smite vs with any kinde of *crosse*, or *tribulatiō*, our best way is, to turne vnto him, as with a *spirit of contentment*, & *gladnes*, because so *loving a father* doth *chastice* vs; so with a *sorrowfull*, and *contrite heart*, because we haue *offēded so gracious a father*: and thus shall we finde comfort to our soules.

THE

THE FOVRTEENTH LECTVRE

Amos 1. 8.

And turne mine hand to Ekron, *and the remnant of the* Philistines *shall perish, saith the* Lord *God.*

THe laſt time I began to expound the 8. verſe: then I paſſed over two branches thereof; *And I will cut of the inhabitant from Aſhdod, and him that holdeth the ſcepter from* Aſhkelon; whence conſidering the cutting off, of *king* and *ſubiect*, from *Aſhdod*, and *Aſhkelon*, to be the proper worke of the Lord, I tooke this leſſon,

No calamity or miſery, befalleth any one of whatſoever eſtate, or degree, by chance, or at adventure.

Now let vs proceed to the remainder of that verſe.

And turne my hand to Ekron, *and the remnant of the* Philiſtines *ſhall periſh, ſaith the* Lord *God.*

Is not *God a ſpirit?* How thē hath he *hands? The letter killeth, but the ſpirit giveth life*, ſaith *S. Paule*, 2. Cor. 3. 6. An ancient Father vpon thoſe words adviſeth vs to beware, that wee take not a *figuratiue ſpeech* according to the *letter*; for, ſaith he, whē we take that which is ſpokē in a *figure*, as if it were ſpoken *properly*, it is a carnall ſenſe, *Neq; vlla mors animæ congruentius appellatur*; neither is there any thing more rightly called the death of the ſoule. If a *figuratiue ſpeech* be *properly* taken, or if the *letter* be vrged againſt the *ſpirituall meaning*, that, which was ſpoken to giue life to the inward man, may ſubvert the faith, and

[a] Auguſtin. de Doctrina Chriſtiana lib. 3. cap. 5.

endanger the soule. A *trope*, vpon good reason *to bee admitted, not admitted*, is a cause of *errour*. It caused the Iewes to erre. They tooke it *literally* which *Christ* spake in a figure, touching his owne body, Ioh. 2.19. *Destroy this Temple, and in three daies I will raise it vp againe.* It caused *Nicodemus* to erre. He tooke it literally, which *Christ* spake in a *figure*, touching mans regeneration, Ioh. 3.3. *Except a man be borne againe, he cannot see the kingdome of God.* It caused the *Disciples of Christ* to erre. They tooke it *literally* which *Christ* spake in a *figure*, touching the execution of his Fathers will, Ioh. 4.32. I haue meat to eate, that yee knowe not of.

I hold it to be an errour of *Nicephorus*, and others, to take it after the *letter*, as if Paule had indeed fought vpon a theatre with Lyons at *Ephesus*; because he saith, 1. Cor. 15.32. that hee *fought with beasts at Ephesus*. For in the iudgement of *Theophylact* of old, of *Beza*, *Baronius*, and some[b] other very learned of this age, he spake it *figuratiuely*, to designe, and note the disordered assembly gathered together against him at *Ephesus*, vpō the complaint of the silver smith *Demetrius*, for defence of *great Diana*.

[b] Rainold. Idol. 2.6.6.

I am assured it is an errour of all the *Papists*, to take it after the *letter*, which *Christ* spake, Matth. 26.26. *This is my body*. There is a *figure* in the speech. For in all *sacraments*, there is a great difference betweene the *signes*, and the *things signified*. The *signes* are visible, the *things* invisible: the *signes* earthly, the *things* heavenly: the *signes* corruptible, the *things* immortal: the *signes* corporall, the *things* spirituall: and as a reverend[c] Father speaketh in the person of *Theophilus*, the *signes* are one thing, the *truth* is not the same, but another thing; and even by plaine Arithmeticke, they be *two* things, and not *one*. *This is my body*. There is a *figure* in the speech. He calls the *bread* his *body*, by way of *signification*, by way of *similitude*, by way of *representation*, after the manner of *Sacraments*, in a *signe*, not according to the *letter*, but in a *spirituall* and *mysticall* vnderstanding, and if you respect the precise speech; *improperly*, and *figuratiuely*. I wil not hold you with other like instances. These few already spo-

[c] Dr. Bilson, B of Winchester of Christian Subiection par 4. pag. 577 edit Lōd in 8, 1586.

ken of, may serue to make it plaine, that the *not admitting* of a *Trope* or *Figure* there, where in great reason it ought to be *admitted*, is a cause of *errour*.

I haue giuen this note in this place (beloued) because the phrase here vsed in the person of the everliuing God, (*I will turne my hand to* Ekron) being *spirit* and *life*, hath been by some mistaken, and applied to a *carnall sense*. From hence as from other places of holy Scripture, in which other the members of mans body are ascribed vnto *God*; as the [d] *face*, the [e] *mouth*, the [f] *eares*, [g] *eyes*, [h] *armes*, [i] *feet*, and some other; *Tertullian* liuing neere vnto the Apostles time, was bold to conclude, that *God is a* BODY. This his erroneous, and false opinion, died not with him. It was on foot many a yeare after him in the time of *Arius*, patronised by those Hereticks, which by *Epiphanius* are called *Audiani*, and by *Augustine*, [k] *Vadiani*: after whom also it was egerly maintained by certaine Monkes of *Egypt*, who were therevpon called *Anthropomorphita*. But all these are dead & gone; their monstrous errour lies buried with them. There is no man of any knowledge now a daies so blinded, as to fall into errour with them.

d Psal. 27. 8.
e Deut. 8. 3.
f 2 Kin. 19. 16.
g Ibid. & Zach 4. 10.
h 1. Kin. 8 42.
i Matth. 5 35. & 22. 44.
k Augustin. de hæres. cap 50.

It is an axiome in divinitie: *Quæcunq; de Deo corporaliter dicũtur, dicta sunt symbolicè*: whatsoever is spoken of God *bodily*, that same must be vnderstood *figuratiuely*. *Bellarmine* saith as much, lib. 2. de imag. sanct. cap. 8. *Membra, quæ tribuuntur Deo in Scripturâ, metaphoricè esse accipienda*, that those *members*, which the Scripture assigneth vnto God, are to bee taken in a *Metaphor*. Thus farre we are yours, *Bellarmine*. We maintaine with you, that the *members* attributed vnto God in holy Scripture, are to be takẽ *figuratiuely*. But you build herevpon chaffe, and stubble. Should we doe the like, it could never abide the tryall of the fire.

To proue a *non licet*, to be your *licet*: *Licere pingere imaginẽ Dei patris in formâ hominis senis*, to proue it *to bee lawfull to represent God the Father by the image of an old man*, you drawe an argument from those places of Scripture, which doe attribute vnto God *bodily members*. Your conclusion is by way of

queſtion. *The Scripture in words attributeth vnto God all man's members; while it ſaith, that he ſtands, he ſits, he walkes; and nameth his head, his feet, his armes; & giueth to him, a ſeat, a throne, a footſtoole: therefore why cannot a picture bee made to repreſent God? Why not an image in the ſhape of man?* Why? It is eaſily anſwered.

Becauſe every ſuch *picture*, or *image*, or *ſtocke* (call it as you will) is cenſured by *Ieremie*, to be a *doctrine of vanitie*, chap. 10. 8. by *Zacharie*, to be a *ſpeaker of vanity*, chap. 10. 2. by *Habakkuk*, to be a *teacher of lies*, chap. 2. 18. and *Gods* expreſſe commandemẽt is againſt it, Deut. 4. 16. *You ſhall not make you a graven image, or repreſentatiõ of any figure.* A reaſon of this prohibition is adioined, verſ. 12. and 15. by which it is manifeſt, that God ſimply, and abſolutely, forbiddeth *any image at all* to bee made of himſelfe: *For yee ſaw no ſimilitude in the day, that the* LORD *ſpake vnto you in* Horeb *out of the middeſt of the fire; yee ſaw no ſimilitude, only yee heard a voice.*

The Prophet *Eſai* is plentiful in this demonſtration, to ſhew how vnſeemly, and abſurd it is, to [l] *turne the truth of God into a lie*, as they doe, who forſake the *bleſſed Creator* to worſhip the *creature*: to turne the *Maieſtie* of *God inviſible*, into a *picture* of *viſible man*: to [m] turne the *glory* of the *incorruptible God*, to the *ſimilitude of the image* of a *corruptible man*. His vehement expoſtulation with idolaters to this purpoſe is in the 40. chapter of his prophecie, and the 18. verſe. *To whom will yee liken God? or what ſimilitude will yee ſet vp vnto him? the workeman melteth an image; the goldſmith beats it out in gold, or ſilver plates*: the *poore*, (ſee now the rage, fury, & madneſſe of idolaters, though they haue not, wherewith to ſuffice their own neceſſities, they will defraud themſelues to ſerue their idols) *the poore chooſeth out a tree, that will not rot, for an oblation, & puts it to a cunning workeman to prepare an image, that cannot be moued.*

[l] Rom. 1. 25.

[m] verſ. 23.

The like expoſtulation the ſame Prophet aſcribeth to God himſelfe, chap. 46. 5. *To whom will yee make me like, or make me equall, or cõpare me, that I ſhould be like him? They draw gold out of*

of the bagge; & weigh ſilver in the ballance, & hire a goldſmith to make a God of it: and they bow downe, and worſhip it: they beare it vpon their ſhoulders, they carry him, & ſet him in his place; ſo doth he ſtand, and cannot remoue from his place.

Remẽber this, and be aſhamed, ô yee Idolaters. [n] *Know ye not-* [n] Eſai 40. 21.
thing? haue yee not heard it? hath it not beene told you from the beginning? haue yee not vnderſtood it by the foundation of the earth? God ſitteth vpon the circle of the earth, and beholdeth the inhabiters thereof, as graſhoppers, he ſtretcheth out the heauens as a curtaine, and ſpreads them out, as a tent to dwell in. He [o] *meaſures the* [o] Eſai 40. 12.
waters in his fiſt, counts heauẽ with his ſpan, comprehends the duſt of the earth in a meaſure, weighes the mountaines in a weight, and the hils in a ballance. God incorporeall, inviſible, ſpirituall, paſſing al meaſure; there is nothing [p] *like* vnto him. No thing. And [p] Eſai 46. 9.
therefore (O Idolaters) not your *old mans image.*

For the truth of your antecedent, we ſtand on your ſide. It's very true: the Scripture in expreſſe wordes attributeth vnto God many the members, and offices of *mans body*. It ſaith of him, that he *ſtands*, he *ſits*, he *walkes*: it nameth his *head*, his *feet*, his *armes*; it giues him a *ſeate*, a *throne*, a *footſtoole*: but all theſe, and other like bodily offices, parts, and members, being ſpoken of, as belonging vnto God, muſt be vnderſtood *figuratiuely*.

It hath pleaſed the ſpirit of wiſdome to deale with vs ἀνθρωπο-πάθως, to fit the holy Scriptures to our weake capacities: to vſe knowne, familiar, and ſenſible tearmes, thereby to raiſe vp our conceipts to ſome knowledge of the everliving God. In this regard by the wiſdome of the ſame ſpirit, among many other members, *Hands*, are alſo aſcribed vnto God, and that in many places; yet not in every place to one, and the ſame ſenſe, and vnderſtanding.

It's noted by the [q] *Magdeburgenſes* out of *Innocentius*, that [q] Cent. 13.
the *hand* of God doth beare divers offices among vs: *officia cre-* cap. 4.
atoris, largientis, protegentis, minantis: the offices of a Creator, liberall giver, protector, and threatner, *Hands* are aſcribed vnto God, ſometime to ſhew, that he is the Creator of all things; as, Pſal. 119. 73. *Thy hands haue made me, & faſhioned me:* ſome-

time to shew his liberality to all living things, as Psal. 145. 16. *Thou openest thy* hand, *and fillest all things living of thy good pleasure:* sometime to shew the care, he hath to protect, and defend the faithfull, as *Esai.* 49. 2. *Under the shadow of his* hand *hath hee hid me:* and sometime to shew his readines to be avenged vpon the wicked, as *Esai.* 10. 4. *His* hand *is stretched out still.* But these, and all other the significations of the *hand* of God, I reduce to two heads: to the *loue of God*, and his *displeasure*: vnder them comprehending all their consequents, and effects.

That the *hand* of God betokeneth sometime his *loue*, & the benefits redounding thence to man, mans being, and his well-being, may easily be proved. In the second chapter of the book of *Iudges*, ver. 15. we read that *the Lords* hand *was against the* Israelites *for evill*: the collection thence may be, that *the Lords* hand *is sometime toward some for good.* It's made plaine out of *Nehem.* 2. 8. where the Prophet, to shew how ready *Artaxerxes* was to do him pleasure, saith; *the king gaue me according to the good* hand *of my God vpon me.* I might by many like instances out of holy Scripture giue strength to this position; but it may seeme to be a needlesse labour. Therefore I proceed.

Now that *the* hand *of God* should betoken his *displeasure*, & the effects thereof, may be proved as easily. When the *Israelites* forsaking God betooke themselues to serue *Baalim*, the *hand of the* LORD *was sore against thē*, Iudg. 2. 15. the Lords *hād*; that is, his iudgement, punishment, and revengement was sore vpon them: the wrath of the LORD was hote against them: he delivered them into the the hands of the spoilers: they were spoiled sold to their enemies, and sore punished.

When the *Philistines*, had brought the *arke of God* into the house of *Dagon*, the *hand of the* LORD *was heavy vpon them*, 1. Sam. 5. 6. the Lords *hand*, that is, his iudgement, punishment, & revengement was heavy vpon them. * *The* LORD *awaked as one out of sleepe, and like a gyant refreshed with wine, he smote his enemies with Emerods, and put them to a perpetuall shame.* Of like signification is the phrase in my text: *I will turne my* hand *to* Ekron: my *hand* shall be sore against *Ekron*; I will come against

* Psal. 78. 64, 65.

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Ekron in iudgement; I will punish *Ekron*, I will take vengeance on *Ekron*.

I will turne my hand] Sometime this phrase betokeneth the good grace, and favour of God, as Zach. 13. 7. *I will turne my* hand *vpon my little ones*. My little ones, (when the shepheard shall be smitten, and the sheepe scattered,) I will recover with my *hand*, and preserue them for ever: I will gather them together, I will comfort them, I wil defend them: *rursus ad pastorem, et præceptorem suum reducam*, saith *Ribera*: though they be scattered, I will bring them backe againe to their owne shepheard, and master. There, you see, Gods *turning of his hand* vpon his little ones, is *for good*.

Here it's otherwise. God turneth *his hand* to *Ekron* for evill. This is averred and iustified by the infallible predictions of other Prophets. *Zachary*, chap. 9. 5. foretelleth, that *much sorrow shall betide* Ekron. *Zephani*, chap. 2. 4. saith, that Ekron *shall bee rooted vp*. Ieremy, chap. 25. 20. takes the *cup of the wine of Gods indignation, and giues it* Ekron *to drinke*, to make *Ekron* like her neighbour countries, even *desolate*, an *astonishment*, a *hissing*, & a *curse*. So great is *Ekrons* calamity, threatned in these words of my text; *I will turne my hand to* Ekron.

Ekron] Will you know what this *Ekron* was? You shall find in the booke of *Ioshua*, chap. 13. 3. that it was a *dukedome* in the land of the *Philistines*, and 1. Sam. 6. 16. that there was in this dukedome, a *city* of the same name; no *base city*, but a *princes seate*; able at one time to giue entertainement to fiue princes. Against both, *city*, & *dukedome*, Gods *hand* was stretched out. *I will turne my hand to* Ekron. Will God smite *Ekron*, both *city* and *dukedome*? We may take from hence this lesson.

There is no safe being in city, or country from the hand of God, when he is disposed to punish.

The reason is: because there is no place to fly vnto from his presence: None. No corner in *Hell*, no mansion in *Heaven*, no caue in the *top of Carmel*, no fishes belly in *the bottome of the sea*, no darke dungeon in *the land of captivity*, no place of any secrecie any where can hide vs from the presence of God. Witnesse

neſſe two holy Prophets, *David*, and *Amos*. The one, Pſal. 139. the other, chap. 9. You haue the reaſon of my doctrine: the vſes follow.

Is it true? Is there *no ſafe being in city, or country, from the hãd of God, when he is diſpoſed to puniſh?* One vſe hereof is, to teach vs to take patiently whatſoeuer *afflictions* ſhall befall vs. *Afflictions* I cal, whatſoeuer is any way oppoſite to humane nature; ſuch as are the temptations of the fleſh, the world, and the Deuill: the diſeaſes of the body, an infortunate husband, or wife, rebellious children, vnthankfull friends, loſſe of goods, reproaches, ſclanders, warre, peſtilence, famine, impriſonment, death, every croſſe, & paſſion, bodily, or ghoſtly, proper to our ſelues, or appertaining to ſuch as are of our bloud, priuate or publike, ſecret or manifeſt, either by our owne deſerts gotten, or otherwiſe impoſed vpon vs.

All, and every of theſe, *true Chriſtians* will patiently vndergoe. For they with their ſharpſighted eie of faith, doe clearelie ſee the *Hand* of God in every of their *moleſtations*: and in great contentment they take vp the words of patient *Iob*, chap. 2. 10. *Shall we receiue good at the hand of God, and not receiue euill?*

Here let every *afflicted* ſoule examine it ſelfe, how it is affected with the *affliction*, vnder which it groaneth. If you eſteem of your *afflictions*, as of God his fatherly *chaſtiſements*, and ſo endure them, bleſſed are yee. Of this bleſſednes *S. Iames*, chap. 1. 12. doth aſſure you: *Bleſſed is the man, that endureth tentatiõ: for when he is tryed, he ſhall receiue the crowne of life, which the* LORD *hath promiſed to them, that loue him.*

Againe; is it true? Is *there no ſafe being in citie, or country, frõ the hand of God, when he is diſpoſed to puniſh?* A ſecond vſe of this doctrine is, to admoniſh vs, that we labour aboue al things to obtaine Gods fauour, and to abide in it: ſo ſhall we bee ſafe from the feare of euill.

Now for the obtaining of Gods fauour, wee muſt doe foure things. We muſt 1. Humble our ſelues before God; 2. Beleeue in Chriſt; 3. Repent of our ſinnes; 4. Performe new obedience vnto God.

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The time will not ſuffer me to enlarge theſe points. Humiliation, faith in Chriſt, repentance, and a new life; theſe foure wil be vnto you, as *Iacobs* ladder was vnto the Angels. Of that ladder you may read, Gen. 28. 12. that it *ſtood vpon the earth; the top of it did reach to heaven,* and the *Angels of God went vp it.* So may you, by theſe foure, *Humiliation, faith, repentance,* and *newneſſe of life,* as it were by ſo many ſteps, and rounds of a ladder, clime vp to heaven.

Here you haue no continuing citie; you are but ſtrangers, & pilgrims on the earth; your countrey is aboue, the Celeſtiall *Ieruſalem*: there let your hearts be. As for the afflictions, vexations, tribulations, miſeries, and croſſes, wherewith this mortall life of yours is ſeaſoned, let them be your ioy. They are ſure pledges of Gods loue vnto you. Even ſo ſaith the Spirit, Hebr. 12. 6. *Whom the* LORD *loueth, he chaſtneth, and he ſcourgeth euery ſonne, that he receiueth.*

Thirdly is it true? Is there *no ſafe being in citty, or country from the hand of God, when he is diſpoſed to puniſh?* A third vſe of this doctrine is, for the terrour of ſuch, as lie wallowing in the filthineſſe of their ſinnes. Many there are, wicked wretches, who, if God ſhall for a time deferre the puniſhments due vnto their ſinnes, are ready to thinke, that God takes no notice of their ſinnes. Theſe ſay in their heart, there is no God.

Againſt theſe is made that challenge, Pſal. 50. 21. *I held my tongue, and thou thoughteſt me like thy ſelfe.* I the LORD, who ſee the ſecrets of all hearts, *I held my tongue*] I did not by my iudgements puniſh thee for the wickedneſſe of thy ſteps; *I held my tongue, & thou thoughteſt me like thy ſelfe*] thou thoughteſt I took pleaſure in wickednes, as thou doeſt; but thou ſhalt find, and feele the contrary.

Strange are the effects wrought in the wicked by the mercies, and long ſuffering of God; thereby they grow worſe and worſe, obdurate, and hardned in their ſinnes. Yet let them bee adviſed: for the day will come, and it comes apace, wherein they ſhal feele the heavineſſe of that hand, which here was turned againſt *Ekron*: *I will turne my hand to Ekron.* It followeth.

And the remnant of the Philistines shall perish.

The *Philistines* had their beginning frō *Casluchim*, a grandchild of *Cham*, the accursed issue of *Noah*, as appeareth, Genes. 10.14. They were seated in a part of the land of *Canaan*; the west part, that which bordereth vpon the *great Sea*, the *Sea* cōmonly called the *Mediterranean*. Their country was called by *Ptolemee*, and others, *Palestina*, and by the *Greekes*, *Phœnicia*. It was a part of that coūtry, which once was called *Terra promissionis*, the land of promise; but now *Terra sancta*, the Holy land.

The inhabitants in our Prophets time, were professed enemies to *Almightie God*, and his beloued *Israel*. They thought themselues safe from ruine through the strength of their fiue dukedomes; *Azzah*, *Ashdod*, *Ashkelon*, *Gath*, and *Ekron*. But vaine and foolish, are the thoughts, which possesse the wicked. When the God of all truth shall giue his *word* for a matter, shal man presume to doubt of the event? Here *God* sets his *word* vpon it, that there shall be an vtter overthrowe, not only of *Azzah*, *Ashdod*, *Ashkelon*, and *Ekron*, but of *Gath* also, and all the villages belonging therevnto: *for the remnant of the Philistines shall perish, saith the* LORD *God.*

Ait Dominus Iehovih] saith the LORD God.

This is the conclusion of this prophecie, and it redoubleth its authoritie, and credite. Authoritie and credite sufficient, it hath from its very front, verse the 6. *Thus saith the* LORD: it's here redoubled; *saith the* LORD *God.*

Saith the LORD *God*] hath the LORD *God* said it, and [r] shal he not doe it? hath he spoken it, and shall he not accomplish it? The LORD, IEHOVAH, the strength of *Israel*, is not as man, that he should lie, nor as the sonne of man, that hee should repent. All his words, yea all the titles of his words, are *Yea*, and *Amen*. [s] Heaven and earth shall perish, before one iot, or one title of his word shall escape vnfulfilled, *Dominus* IEHOVIH, *the* LORD *hath said it*, that *the remnant of the Philistines shall perish*. Out of doubt then must it come to passe. And so is it.

[r] Num. 23.19

[s] Matth. 5.18.

The first blow, which the *Philistines* receaued towards their

ouer-

ouerthrow after this prophecie, was giuen them aboue three-score yeares after by *Ezechias*, that good King of *Iudah*, of whō the Prophet Esai, chap. 14. 29. foretelleth the *Philistines*, that he should be vnto them as a *cockatrice*, and a *fiery flying serpent*. This *Ezechias* smote the *Philistines* vnto *Azzah*, and the coasts thereof, from the watch tower vnto the defensed city. This is plaine, 2. King 18. 8.

A second blow was given by *Tartan*, one of the captaines of *Sennacherib*, or *Sargon*, *King of Assyria*, who came vp against *Ashdod*, and tooke it. *This is plaine*, Esai 20. 1.

A third blow was giuen them by *Pharaoh Neco*: & he smote *Azzah*, *Ashkelon*, and other places. This is it which the Prophet *Ieremie* saith, chap. 47. 5. *Baldnesse is come vpon Azzah, Ashkelon is cut vp, with the rest of their valleys.* In a word; God hath from time to time raised vp his men of warre, in due time to extirpate, and rase out the *Philistines* from the face of the earth, that according to the tenour of this prophecie, there might be no *remnant* of them.

The remnant of the Philistines shall perish] Here may wee obserue a difference in Gods *punishments*; he *punisheth the reprobate*, and *he punisheth his elect*: but differently: the *reprobate* to their vtter excision, & extirpatiō; not so the *elect*. For of them, there is vpon the earth evermore a *remnant*, that shall be saved: as it's intimated by the Prophet *Esai*, cha. 1. 9. *Except the* LORD *of hoasts had reserved vnto vs, even a small remnant, wee shoulde haue beene as* Sodom, *and like vnto* Gomorah. You see a *remnant* reserved, though a *small one*. Yea sometimes there is a reservation of so *small a remnant*, as is scarsly visible. As in the daies of *Eliah*, who knew of *none*, but *himselfe*. *I only am left, saith he*, 1. King. 19. 14. Yet God tels him, in the 18. verse, of *seaven thousand in* Israel, *which never bowed their knees to* Baal. Hitherto belongeth that, *Ioel.* 2. 32. *In mount Sion, & in Ierusalem shall be deliverance, as the* LORD *hath said, and in the remnant, whom the* LORD *shall call.*

t Howle yee *wicked*, and cry, and wallow your selues in the ashes, for your daies of dispersion, and slaughter are accompli- t Ierem. 25. 34.

shed, and yee shall fall like the *Philistines*, every mothers childe of you: the [u] sword shal devoure you: it shal be satiate, & made drunke with your bloud, there shall not be a *rẽnant* of you left.

[u] Ierem. 46. 10.

But you, the *elect* and *chosen children of God, your Father*, take vnto you [x] beauty for ashes, the oile of ioy for mourning, the garment of gladnes for the spirit of heavines; reioice yee, & bee glad together. Let the prince of darknes, and all the powers of hell, assisted with the innumerable company of his wicked vassals vpon the earth, ioine together to worke your overthrow, they shall not effect it. For God, even your God, will reserue vnto himselfe a *remnant*.

[x] Esai. 61. 3.

This *remnãt*, is the chaste *Spouse* of *Christ*, the *holy Catholicke Church*, enriched from aboue with all manner of benedictions. *Extra eam nulla est salus*; whosoever hath not her for his *Mother*, shall never haue God for his *Father*. Of this *remnant*, and *Catholicke Church*, notwithstanding the challenge of Romish Idolaters, we (beloved) are sound, and liuely members. Happie are the eies, which see, that we see, and enioy the presence of him, whom we adore: happy are the eares, that heare, what wee heare, and the hearts, which are partakers of our instructions. No nation vnder heaven hath a God so potent, so loving, so neere to them, which worship him, as we of this Iland haue.

The many and bloudy practises of that *great Antichrist* of *Rome*, so often set on foot against vs, and still defeated, are so many evidences, that our soules are most precious in the sight of God. He, he alone hath delivered vs out of the *Lyons* iaw, to be a holy *remnant* vnto himselfe. Now what shall we render vnto the LORD for so great a blessing? We wil take vp the cup of salvation, and call vpon his name.

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THE FIFTEENTH LECTVRE.

Amos 1. 9, 10.

Thus saith the Lord, *For three transgressions of* Tyrus, *and for foure, I will not turne to it, because they shut the whole captivity in* Edom, *and haue not remembred the brotherly covenant.*

Therefore will I send a fire vpon the wals of Tyrus, *and it shall devoure the palaces thereof.*

THis blessed Prophet *Amos*, sent from God in embassage to the ten revolted tribes, doth first thūder out Gods iudgments against neighbour countries; the *Syrians*, the *Philistines*, the *Tyrians*, the *Edomites*, the *Ammonites*, the *Moabites*. Which he doth for certaine reasons, given in my sixt lecture: that he might be the more patiently heard of his country men, the *Israelites*: that they might haue no cause, to thinke much, if God should at any time lay his rod vpon them; & that they might the more stande in awe of the wordes of this prophecie.

When they should heare of such heavy iudgements to light vpon their neighbours, they could not, but enter into a consideration of their owne estate; & thus reason within thēselues. Is it true, which this *Amos* saith? Will the Lord bring such heavy iudgements vpon the *Syrians*, *Philistines*, *Tyrians*, and other of our neighbours? In what a fearefull estate are wee in then? They seely people never knew the will of God; and yet must they be so severely punished? How then shall we escape, who knowing God's holy will haue contemned it?

Of the iudgements denounced against the *Syrians*, and *Philistines*, you haue heard at large in former lectures. Now in the third place do follow the *Tyrians*, ver. 9. and 10.

For three transgressions of Tyrus, *&c.* These wordes containing a burdensome prophecy against *Tyrus*, I diuide into two parts.

1 A preface, *Thus saith the* LORD.
2 A prophecy, *For three transgressions of* Tyrus, *&c.*

In the prophecie I obserue 4. parts.

1 A generall accusation of the *Tyrians*: *For three trãsgressions of* Tyrus, *and for foure.*
2 The Lords protestation against them: *I wil not turne to it.*
3 The declaration of that grievous sin, by which they so highly offended. This sin was the sin of vnmercifulnes, and cruelty, expressed in two branches.
  1 *They shut the whole captivity in* Edom.
  2 *They remembred not the brotherly covenant.*
4 The description of the punishment to befall them for their sinne, in the 10. verse. *Therefore will I sende a fire vpon the wals of* Tyrus, *and it shall devoure the palaces thereof.*

The preface giues credit vnto the prophecie, and is a warrãt for the truth of it, *Thus saith the* LORD] The LORD, IEHOVAH, whose *throne* is the heaven of heavens; and the sea his *floore* to walke in; and the earth his *footstoole* to tread vpon; who hath a *chaire* in the conscience, and *sitteth* in the heart of man, & *possesseth* his most secret reines, and *divideth* betwixt the flesh and the skin, and *shaketh* his inmost powers, as the thunder shaketh the wildernes of *Cades*. This LORD, IEHOVAH, so mighty, so powerfull, shall he say a thing, and shal he not do it? shall he speake it, and shall he not accomplish it? The LORD, IEHOVAH, the strength of *Israel* is not as mã, that he should lie, nor as the son of man, that he should repent. All his words, yea all the titles of all his words, are *Yea*, and *Amen*. Heaven and earth shall perish, before one iote, or one title of his word shall escape vnful-

fulfilled.

Thus saith the LORD] Out of doubt then must it come to passe. And because it is the LORD, that speaketh, it is required of vs, that we harken to him with reverēce. Thus briefly of the *Preface*; whereof I haue more largely spoken in two former lectures, my sixth, and twelfth lectures vpon the thirde, and sixt verses of this chapter. In which, these very words are prefixed for a Preface to two prophecies; the one against the *Syrians*, the other against the *Philistines*. I proceed to the present prophecie against the *Tyrians*. It's much like the two former, both for words and matter. In regard whereof I shal be short in many of my notes.

For three transgressions of Tyrus, & for foure] Here is nothing new, but the name of *Tyrus*. This *Tyrus* is called in the Hebrew text * *Tzor*: whence came the name *Sar*, and *Sarra* in *Ennius*, *Pœnos Sarrâ oriundos*; he notes the *Carthaginians* to haue their beginning from *Sarra*, which is *Tyrus*. *Tyrus* was a very ancient city; it was saith *Drusius*, *Vetustissimarum vrbium parens*, as it were, the mother of very old cities. *Plinie nat. hist. lib. 5. cap.* 19. saith, that out of *Tyrus* came the founders, and first inhabiters, not only of *Carthage*, but also of *Leptis*, *Vtica*, and *Gades*, the city well knowne to our moderne navigators by the name of *Calis Malis*, and of late yeares conquered by some worthies of our *English* nation. * צר

The ancient glorie of this citie *Tyrus*, is blazed abroad to the whole world, by *Ezechiel* chap. 27. Glorious was *Tyrus*: 1. for her situation, 2 for her riches; 3. for the frame, and beauty of her buildings; 4. for her shipping; 5. for her power in martiall affaires; 6. for her marchandising; 7. for her great esteeme, and report with forraine nations. The Prophet *Esai* in like sort blazeth out her glory, chap. 23. 7, 8. Hee saith of her: that her antiquitie is of ancient daies; that she is the crowne of the Sea; that her merchants are Princes, and her chapmen the nobles of the world. So glorious a city was this *Tyrus*.

Here shee is accused of disloyaltie to the God of heauen, in the very same words, wherein *Damascus*, and *Azzah*, are former-

merly accuſed: *Damaſcus*, verſ. 3. and *Azzah*, verſ. the 6. *For three tranſgreſſions of Tyrus, and for foure*] And the Lords proteſtation vpon this accuſation is the ſame, *I will not turne to it*] It is as if the LORD had thus ſaid: If the inhabitants of *Tyrus* had offended but once, or a ſecond time, I ſhould haue beene favourable to them, and would haue recalled them into the right way, that ſo they might be converted, and eſcape my puniſhments: but now, for as much as they doe daily heape tranſgreſſion vpon tranſgreſſion, and make no end of ſinning, I haue hardned my face againſt them, and will not ſuffer them to bee converted, but indurate and obſtinate, as they are, I will vtterly deſtroy them.

Albertus Magnus vnderſtandeth by theſe three tranſgreſſions, three ſorts of ſinnes; *peccatum in voluntate*, *peccatum in conſenſu*; *peccatum in opere*: ſin in *will*, ſin in *conſent*, and ſin in *action*: and by the fourth tranſgreſſion he vnderſtandeth, *cordis indurationem*, induration, and hardnes of heart; which he definetn to be *pertinaciam permanendi in peccato*, a pertinacie, or ſtubborne reſolution to perſeuere in ſinne, wherein the ſinner lyeth wallowing, voide of ſhame, and all liking of goodneſſe.

I doe rather approue *Wincklemans* iudgement, who by theſe *three, and foure tranſgreſſions of* Tyrus, vnderſtandeth *pride, diſdaine, luxurioufnes of meates and drinkes, coſtlineſſe of garments, wanton luſts*, and other like ſins, incident to marte townes, and townes of great trade. That ſuch were the ſinnes of *Tyrus*, witneſſe that her ſharpe, and grievous reprehenſion, *Ezech.* 28.

For theſe *three* and *foure*, many *tranſgreſſions* and ſinnes, the LORD proteſteth againſt *Tyrus*, *I will not turne to it*: I will take no pity on them; but will doe vnto them according to their workes. *For three tranſgreſſions of* Tyrus *and foure, &c.*] Here are you to be remembred of a doctrine more then once, heretofore commended to your Chriſtian conſiderations.

Many ſinnes doe plucke downe from heaven the moſt certaine wrath, and vengeance of God vpon the ſinners.

God is of pure eies, and beholdeth not iniquity: He hath laid

laid righteousnes to the rule, and weighed his iustice in a ballance. The sentence is passed forth, & must stand vncontroleable, even as long as sun and moone: Tribulation and anguish vpon every soule that doth evil. The soule that sinneth, it shalbe punished. God makes it good by an oath, *Deut.* 32.41. That he will whet his glitering sword, and his hand shall take holde on iudgement to execute vengeance for sin. His soule hateth and abhorreth sin; his law curseth and condemneth sin; his hande smiteth and scourgeth sin. Sin was his motiue to cast down angels into Hell; to thrust *Adam* out of Paradise; to turne cities into ashes; to ruinate nations; to tormēt his own bowels in the similitude of sinfull flesh. Because of sinne hee drowned the old world, and because of sinne ere long will burne this. Thus doe *many sinnes plucke downe from Heauen the most certaine wrath, and vengeance of God vpon the sinners.*

One vse of this doctrine was; to teach vs heedfulnesse in all our waies, that wee doe not by our many sinnes provoke Almightie God to high displeasure.

A secoud vse was; to moue vs to a serious contemplation of the wonderfull patience of Almightie God, who did so graciously forbeare these *Tyrians*, till by *three* and *foure transgressions*, by their many sinnes, they had provoked him to indignation. These things I haue heretofore laboured to lay vnto your hearts.

Now followeth the third part of this prophecie, wherein you haue the declaration of that grievous sinne, by which the *Tyrians* so highly offended: the sinne of *vnmercifulnesse*, and *cruelty*; expressed in two branches.

1 *They shut vp the whole captivitie in* Edom.
2 *They remembred not the brotherly covenant.*

1 *They shut vp the whole captivitie in* Edom] The exposition of these wordes I haue formerly delivered vnto you in my *twelfth lecture*, & my meditations vpon the *6. verse*. There the *Philistines* are condemned for *carrying away prisoners the whole captivitie, to shut them vp in* Edom: and here are the *Tyrians* condemned, for *shutting the whole captivitie in* Edom. The sin

seemeth to be the same in both; the *Philistines*, and the *Tyrians*. Both did *shut vp the whole captivitie in* Edom; that is, as *Ioel* chap. 3. 6. speaketh; they both did sell away *the children of Iudah, and the children of Ierusalem vnto the Grecians, that they might send them farre from their borders*. God his peculiar inheritance, his owne seed, and servants, the *children of Iudah*, and *Ierusalem*, were by the cruell, and hard-hearted *Philistines*, and *Tyrians*, mancipated, and sold away for bondslaues to the *Grecians*, dwelling farre of, that with them they might liue in perpetuall servitude, and slaverie, without all hope of libertie, or redemption.

Arias Montanus noteth a difference betwixt that sinne of the *Philistines*, and this of the *Tyrians*. The Philistines *carried away prisoners the whole captivitie, to shut them vp in* Edom. They did, as they thought, but what they might doe lawfully, by the law of nations. The *Iewes* were their *captiues*, and *prisoners*, conquered by a strong hand in *open hostilitie*, and for this respect they *shut them vp in* Edom; they sold them to the *Grecians*, to be by them transported to the *Idumæans*. But these *Tyrians* had no such pretēse of excuse. They did not with a strong hand, in *open hostilitie*, conquer the *Iewes*, and so *take them prisoners*, but did *surprise* them by *deceit*, and *treacherie*, as they lay at *Tyrus* for *trafficke*, and *entercourse of marchandise*, & thus surprised they *shut them vp in* Edom; they sold them to the *Grecians*, to bee by them transported to the *Idumæans*, farre from their owne country, even to *Italie*. For it is a constant tradition in all *Hebrew* histories, that a great part of the *Italian* nation, specially those that dwelt at *Rome*, had their beginning from the *Idumæans*. But I will not prosecute this opinion.

They shut the whole captivitie in Edom] They spared not, either *women*, or *children*, or the *aged*; they tooke no pitie, no cōpassion, vpon either *sexe*, or *age*; but *all* of *all* sorts, *male* and *female*, *young* and *old*, a *whole and perfect captivitie*, they delivered vp into the hands of the *Edomites*. The *Edomites* were the posterity of *Esau*, who was named *Edom*, as the *Israelites* were the posterity of *Iacob*, who was named *Israel*. *Esau* pursued *Iacob* with

with a deadly hate: so did the posteritie of *Esau*, the posteritie of *Iacob*. The *Edomites* were evermore most maliciously bent against the *Israelites*.

Now behold the foulnesse of this sinne, wherewith the *Tyrians* are here charged. It was the sin of *crueltie* in a very high degree. It is a *cruel deed* to detaine any one vnlawfully from returning into his natiue country: but him that is so detained, to sell away for a *bondslaue* to his *mortallest enimie*, this a *crueltie*, then which there cannot be a greater. Such was the sinne of these *Tyrians*. *They sold the Iewes, Iacobs posteritie*, and God his servants, to their *professed enimies*, the *Edomites*, with this policie, that being carried farre frō their owne country, they might liue in eternall *slaverie*, and *bondage*, without hope ever to returne home againe.

They shut the whole captivitie in Edom] The *Tyrians* are here disproued, for delivering vp *Gods inheritance*, a beleeuing nation, into the hands of profane *Edomites*. And it may remember you of a lesson, heretofore commended to your Christian considerations.

It is not lawfull to commit the children of beleeuers into the hands of infidels.

The reason is, that they bee not withdrawne from their holy *faith*, religious *worship*, and *service* of God.

1 This doctrine serueth for our instruction. It teacheth vs, so to loue the soules of the righteous seed, that wee leaue them not resident, among infidels, Atheists, Papists, or other profane wretches, but rather that to our owne cost, and labour, wee redeeme them out of the Divels tyrannie.

2 It serueth for the reproofe of such, as doe bind and put *their childrē* (the fruit of their bodies, which they ought to cōsecrate vnto the LORD) into the education of *open enimies* to the gospell of *Christ*; most blasphemous, and abominable *Atheists*, or most blind, and superstitious *Papists*.

3 Sith it is not lawfull to commit the children of beleevers into the hands of infidels, for the reason aboue specified, that they bee not withdrawne from their holy faith, religious

worship, and true service of God: then neither is it lawfull for vs to keepe away, or send away our *servants* from the *service of God.*

Let no man say vnto me, such a mans *servant*, and such a mans, are employed in *temporall affaires* at the time of *divine service*, and why should not mine be likewise? (Dearely beloved) a good Christians part is, to be of like resolution with *Ioshuah*, *chap.* 24. 15. Howsoever all the world besides shall be affected in this busines, yet to resolue for *himselfe* and *his familie*, as *Ioshuah* did for his; *I and my house will serue the* LORD. I doe but touch these points, because I haue heretofore in this place more at large insisted vpon them.

Now followeth the second branch expressing the sin of the *Tyrians*, their sinne of *vnmercifulnesse*, and *crueltie*.

They haue not remembred the covenant of brethren.

For this time I note that men may be called brethren six mâner of waies. 1. *By nature*, as *Iacob* and *Esau*. 2. By *kindred*, *affinitie*, or *alliance*, as *Abraham* and *Lot*. 3. By *nation*, or *country*, as *all Iewes*. 4. By *religion*, as al *Christians*. 5. By *friendship*, as *Solomon*, and *Hiram*, King of *Tyre*. 6. By *calamitie*, or *miserie*, as many poore distressed people, who haue not wherwith to support their weake natures.

The covenant of brethren here mentioned, some doe referre to that league of amitie, which was concluded betweene King *Solomon*, & *Hiram*, King of *Tyre*, recorded, 1. King. 5. 12. Some doe properly vnderstand these words, to signifie that naturall league, which should haue beene betweene *Iacob* and *Esau*, naturall brethren, and their posteritie in lineall descent, the *Iewes*, *Israelites*, and *Edomites*. Vnderstand it which way you will: the *Tyrians* were both wayes blameable. First they *remembred not the covenant*, made betweene their King, K. *Hiram*, & King *Solomon*. Secondly they *remembred not the couenant*, made by nature betweene the *Iewes*, *Israelites*, and *Edomites*, brethren lineally descended from two naturall brethren, *Iacob*, and *Esau*. From both expositions ariseth profitable doctrine.

First, is Almighty God here displeased with the *Tyrians*, be-

cause

cauſe they did ill intreate the Iewes, and Iſraelites, not *remembring* the *ancient covenant* betweene *Hiram*, their King, & *Solomon*, King of *Iſrael*? Hence we may take this leſſon,

Ancient leagues are not raſhly to bee violated.

Ἄσπονδοι, breakers of *leagues*, *truces*, and *covenants*, are, *Rom.* 1.31. ranked among ſuch, whom God in his ſecret iudgement hath given vp εἰς ἀδόκιμον νοῦν, to a reprobate ſenſe. *Fœderum tutor, & vindex Deus eſt*; God is, as it were, a tutor, or protector of *leagues*, and ſeverely revengeth himſelfe vpon the breakers of them.

The Gentiles of old by the light of nature did acknowledge as much; and fearefull examples in all ages do proue as much. I will inſtance, but in few. *Ioſhuah* made a *league* with the *Gibeonites*, and *ſware* that he would *ſuffer them to liue*, Ioſh. 9.15. long after, *Saule*, and his bloody houſe ſlew ſome of them. Hereat was the wrath of the LORD kindled, and for this cauſe he puniſhed the people with *three yeares famine*, and was not appeaſed with the land, till *ſeaven of Saules ſonnes* were delivered vp into the hands of the *Gibeonites*, to be hanged vp in *Gibeah*, 2. *Sam.* 21.1.

Zedechiah, king of *Iudah*, made a *covenant* with *Nabuchodonoſor*, king of *Babel*, & ſware[a] ſubiectiõ to him. But *Zedechiah* notwithſtanding his *oath*, tooke part with the kings of the *Egyptians*, *Idumæans*, *Moabites*, *Ammonites*, and *Tyrus* againſt *Nabuchodonoſor*, what followeth this *breach of his oath* and *covenant*? Even vtter ruine to *himſelfe*, his *kingdome*, the city of *Ieruſalem*, and the *glorious temple* there, 2. Chron. 36.17.

[a] 2. Kings 24. 17. & 2. Chr. 36. 13. & Ierem. 52. 2.

Vladiſlaus, King of *Poland*, and *Hungary*, concluded a peace for ten yeares with *Sultan Amurath*, the ſixt king of the *Turks*. *Vladiſlaus* tooke his oath vpon *the holy Evangeliſts*, and *Amurath* his, (by his embaſſadors) vpon their *Turkiſh Alcorã*.[b] This was the moſt honorable peace, that every *Chriſtian Prince* had before that time made with any of the *Turkiſh Kings*, and moſt profitable alſo, had it beene with like ſincerity kept, as it vvas with ſolemnity confirmed. *Vladiſlaus*[c] abſolved from his oath by Cardinal *Iulianus* the Popes Legate, and agent in *Hungary*,

[b] Knolles Hiſt Turc. p. 289.

[c] pag. 292.

breaketh the concluded peace, & [d] invadeth a fresh the *Turkes dominions*. The *Turke* ioines battle with him at [e] *Varna* in *Bulgaria*; and beholding the picture of the crucifixe in the displaied ensignes of the *Christians*, pluckes out of his bosome, that writing, wherein the late *league* betweene *him*, and *Vladislaus*, was compriſed; & holding it vp in his hād with his eies cast vp to heaven, saith: *Behold, thou crucified* Christ; *this is the league, thy Christians in thy name made with me, which they haue without cause violated. Now if thou be a* God, *as they say thou art, and as we dreame, revenge the wrong now done vnto thy name, and me; & shew thy power vpon thy periurious people, who in their deeds denie thee, their God.* What followed hereupon? The victorie was the *Turkes*. *Vladislaus* lost his life there, & eleven thousand Christians besides. The succeſse of this *great & bloudy battle of Varna*, fought the 10. of November 1444. doth it not plainly shew, that God cannot away with *league-breakers*?

[e] pag. 297.

These few instances of *Saul*, *Zedechiah*, and *Vladislaus* may suffice for the clearing of my propounded doctrine,

Ancient leagues are not rashly to be violated.

The vse of this doctrine is, to admonish all subiects to bee very respectiue, and mindful of that *league*, & *covenant*, which they haue by their *solemne oathes* made, and confirmed to their *Kings*, *Princes*, and other *governers*: according to that exhortation made by *S. Paule*, Rom. 13. 1. *Let every soule be subiect to the higher powers.* It is not a bare, or naked exhortation; it is backed with a good reason, *For there is no power but of God; and the powers that are, are ordained of God:* it followeth in the secōd verse. *Whosoever therefore resisteth the power, resisteth the ordinance of God.* Whosoever they are that *resist power*, men in authority, princes, rulers, and governours, they *resist God*, & God will confound them; their infamie shall remaine vpon perpetuall record for a spectacle to all posterity. What else meaneth the Apostle in the same place, where he saith: *They that resist, shall receiue to themselues iudgement*?

And here (dearely beloved) I beseech you to beware of *Romish Locusts*, I meane *Iesuits*, & *Seminary Priests*, who are sent from

from beyond the seas to inveigle you, & to make you vnmindfull, or at least careleſſe, of your *covenant*, confirmed by your ſacred oathes, with your redoubted *ſoveraigne*. They will tell you that your king is an Hereticke, becauſe he maintaineth not their *Romiſh*, *new*, and *vpſtart* religion: and will therevpon goe about to perſwade you, that you are not *to keepe your faith with him*. It is a Deviliſh doctrine. They haue learned it from *Martin* the fift, one of their *holy Popes*, [f] who in his Epiſtle to *Alexander*, Duke of *Lituania*, ſaith; *Scito te peccare mortaliter, ſi ſervabis fidem datam hæreticis*: Know, ſaith he, that thou ſinneſt mortally, if thou keepeſt thy oath made with heretickes.

If vpon this perſwaſion you will not bee drawne to *breake your oath*, which you make a *conſcience* of; then will they further tell you, that the Pope hath already given you *abſolution*, and a *diſpenſation for your oath*. Pope [g] *Gregorie the ſeaventh* of that name, ſaith; *we by Apoſtolicall authority do abſolue all from their oaths, which they haue given to perſons excommunicate*. The words are in *Gratians* decree *cauſ.* 15. *qu.* 6. *c.* 4. We by Apoſtolicall authority do abſolue all from their oathes, &c.

But who are *excommunicate* by *Romiſh expoſition*? I wil tell you out of the great lawyer *Panormitan*, not they only, againſt whom the ſentence of *excommunication* is pronounced. For ſaith [h] *Panormitan*, *when the Hereſie is publikely knowne, there needeth no pronuntiation of the ſentence of excõmunication*. And who are ſuch hereticks, as againſt whom there needeth no *pronuntiation* of the *ſentence of excommunication*? [i] *Alfonſus de Caſtro*, and [k] *Tolet* the *Ieſuit*, will tell vs: that *whoſoever maintaineth any doctrine, condemned in the Church of Rome, he is to be accounted an obſtinate Hereticke*.

Well then; all *Proteſtants*, *Princes*, and *ſubiects*, maintaining true Chriſtian doctrine, ſuch as is condemned in the Church of Rome, are in *Popiſh* account, *obſtinate Hereticks*, and therefore *ipſo facto*, already *excommunicate*: there needeth no *pronuntiation of the ſentence of excommunication* againſt them. Wherevpon it followeth, that in every *kingdome*, where the *King* is a *profeſſed Proteſtant*, the *ſubiects* are already *abſolued from their oath of allegiance*.

[f] Cochlæus Hiſt. Huſſit. lib. 5. Rainold. Theſ. § 42. pag. 188. Margin.

[g] Cauſ. 15. qu. 6. c. Nos Sãctorũ. *Nos eos, qui excommunicatis fidelitate & ſacramẽto conſtricti ſunt, Apoſtolicâ autoritate ſacramẽto abſolvim.*

[h] Extra de Iudiciis Cap. Cùm in homine. *Cùm eſt crimen notorium, nullâ eſt opus declaratione ſentẽtiæ excommunicationis.*

[i] Lib. 1. de juſta punit. Hæretic.

[k] Inſtruct. Sacerd. lib. 1. cap. 19. *Qui intelligens aliquam ſentẽtiam expreſſè ab* ECCLESIA *damnatam, eam retinuerit, Hæreticus pertinax eſt cenſendus.*

I will not in this auditorie further enlarge this point. A point I grant, fitter for the *convent* of the profound, and learned, then for this place. Wherefore I shut vp this point, beseeching you to suffer a word of exhortation.

Howsoever Pope [l] *Gregorie the seaventh*, that same [m] *sorcerer* and [n] *adulterer*, and [o] *Gregorie the ninth*, and [p] *Pius the fift*, and all succeeding *Popes* shall absolue you from your oath of allegiance, yet (dearely beloued) beleeue them not. Peter, and the Apostles, Act. 5. 29. doe put you in mind, that it is better to obey God, then men. And God in his holy word cõmandeth you to *be subiect to the higher powers*, as you haue already heard, Rõ. 13. 1. *to honour the King*, 1. Pet. 2. 17. *to submit your selues to all manner ordinance of man for his sake, whether it be vnto the King as vnto the superiour, or vnto other gouernours, verse.* 13. You haue taken your *oath of allegiance*, and sworne obedience to your King; breake not this your *covenant* with him, that Gods wrath break not forth in fire against you, as it did against these *Tyrians*, for not *remembring the covenant of brethren*.

Thus farre by occasion of the first exposition of these words *They remembred not the covenant of brethren*, that is, they *remẽbred not the covenant*, made betweene their King, K. *Hiram*, and the King of *Israel*, King *Solomon*.

Now somewhat of the other exposition. *They remembred not the covenant of brethren*; that is, *they remembred not the covenant* made by nature betweene the *Iewes*, *Israelites*, and *Edomites*, brethren lineally descended from two naturall brethren, *Iacob* and *Esau*. They knewe full well, that the *Iewes* and *Israelites* were the issue of *Iacob*, & the *Edomites* of *Esau*; they knew likewise, that the *Edomites* bore a mortall hatred towards the *Iewes*, and *Israelites*; yet sold they the *Iewes* and *Israelites*, vnto the *Edomites*; and are therefore here said *not to remember the brotherly covenant*.

The man that conspireth mischiefe, and destruction to his *brother*, is a monster in nature, worthy to be pursued with eternall detestation: and whosoever abhorreth not from consenting to such a wickednesse, but giueth furtherance, or countenance

[l] Apud Gratian. Caus. 15. qu. 6.

[m] *Magus & Necromanticus præstigiis Diabolicis Papatum inuasit.* Szeged. spec. Pontif. & Vrsin. spec. Iesuit.

[n] *Cum Mathild. de comitissa occultum habuit commercium.* Vrsin Spec. Iesuit. p. 265.

[o] Lib. 5. Decret. tit 7. cap. 6. glossa. *Nos excommunicamus vniversos hæreticos, vt absolutos se noverint omni fidelitatis debito, qui iis juramento tenebantur astricti.*

[p] In Bulla. *Absolvimus subditos vinculo juramenti, quo Reginæ Elisabethę cõstricti tenebantur.*

nance thereto, he is holden in the same impietie. The *Edomites* sought the destruction of the *Iewes* & *Israelites*, & the *Tyrians* did further them in their bloody designes; the *Tyrians* therefore are partakers with the *Edomites* in the sinne of *vnmercifulnesse*. Which sinne is here laid vnto their charge in these words, *They remembred not the brotherly covenant*. Hence we may take this lesson,

It is a thing very distastful, and vnpleasing vnto God, either for brethren to be at variance among themselues, or for others to countenance them in their quarrels.

Our assent to this truth, the light of nature within vs, doth extort from vs. Of the first part of my proposition, wherein I avow it, *to be a very distastfull thing vnto God for brethren to bee at variance among themselues*, I shall haue fit opportunitie to entreat, whē I shal come to the 11. verse of this chapter, where *Edom* is reproued for *pursuing his brother with the sword*.

Of the other part, wherein I doe affirme it, to *be an vpleasing thing to God for any to countenance brethren in their quarrels*, I will by Gods assistance, speake at this time very briefly.

It is a thing very distastfull and vnpleasant vnto God, for any to countenance brethren, in their quarrels.

The advise is good which S. *Paule* giueth, Ephes. 5. 11. *Haue yee no fellowship with the vnfruitfull workes of darknesse, but evē reproue them rather*. What are the *workes of darknesse*, but *the workes of the flesh*? Now in Galat. 5. 19. in the Catalogue of the *workes of the flesh*, we find *hatred, debate, wrath, contention*. With these therefore we must haue no *fellowship*, we must *reproue* thē rather.

Must we haue no fellowship with thē? Must we *reproue* thē rather? What saith *old Adam*? What saith *flesh* and *blood* to this? Our *Gallants* of this age can entertaine no such advise: that it may be fulfilled, which our Saviour *Christ* foretold of the ende of the world, Luk. 21. 10. & 16. *Nation shall rise against nation, kingdome against kingdome, a father against his sonne, a brother against his brother, a kinsman against his kinsman, and a friend against his friend.*

A fitter remedie for this maladie I find none, then to imitate bleſſed *Abraham*. There grew a debate betweene his ſervants, and the ſervants of *Lot*; their heardmen could not agree. What doth *Abraham* in this caſe? As the manner of *Maſters* is now adaies? No; he breaketh not out into *choler*; he ſaith not: *my ſervants are abuſed; my coſin* LOT *his ſervants doe ſeeke to crow over them, and to rule the roſt, as they liſt. This is an iniurie to mee their maſter, and a ſhame to ſuffer it. So a man may be made a foole indeed, and counted a wretch, and a daſtard of no reputation. Never will any man care to ſerue me, if I ſticke not better to my men, then ſo.* Such language, as the world now goeth, is very rife among vs.

But *Abraham* ſpake not ſo. Grace was in his face, & mildneſſe in his words. For thus ſpake he vnto his nephew *Lot*. Gen. 13.8. *I pray thee, let there be no ſtrife betweene thee, and me; neither betweene thy heardmen and my heardmen; for we are brethrẽ.* We are *brethren*; I pray let there be no *ſtrife* between vs. Let vs be mindfull of the *covenant*, wherein nature hath vnited our affections; we are *brethren*: the bond of *brotherhood* and *conſanguinitie*, let it moderate our paſſions: why ſhall we iarre, and be at odds betweene our ſelues? Are we not *brethren*?

An excellent patterne of imitation, for all eſtates, high and low; rich, & poore; one with another. Noblemen, Gentlemen, Yeomen; all, whoſoever may ſay they are *brethren*, either in *nature*, or in *Chriſt*, and *religion*, haue in *Abraham* a patterne for their imitation. We muſt abſtaine, not only from raiſing *ſtrife*, and *debate* our ſelues, but alſo from foſtering and cheriſhing it in others. Such was *Abrahams* choice. Hee would not maintaine his *ſervants* againſt *Lots ſervants*: hee tooke it to be farre more credit for him to haue *vnitie*, and *good loue*, then the bitter effects of the contrarie.

Among the beatitudes Matth. 5. the ſeaventh is; *Bleſſed are the peacemakers*. Bleſſed are they, who loue *concord*, regard *peace*, ſeeke it, and inſue after it. Bleſſed are they who beſtirre thẽſelues to cheriſh, & maintaine *peace*, and *concord* betweene others. Bleſſed are they, who doe their beſt to reunite in *loue*,

ſuch

ſuch as *are fallen out*, to make an end of *quarrels*, and *diſſentions*. *Bleſſed are the peacemakers*: the reaſon is annexed; *for they ſhall be called the children of God*, that is, they will by their loue of *vnitie*, and *concord*, make it appeare vnto the world, that they are the ſonnes of God.

From whence it followeth by an argument from the place of *contraries*: *Accurſed are makebates*, for they ſhall be called the children of the Divell. Curſed are they, who are of themſelues *quarrelſome*, and *contentious*. Curſed are they, who beſtirre themſelues to cheriſh, and maintaine *ſtrife*, & *debate* in others. Curſed are they who doe their beſt *to ſet at variance*, ſuch as haue long lived in *peace*, and *vnitie*. Curſed are *makebates*; I annexe the reaſon; *for they ſhall be called the ſonnes of the Devill*, that is, They will by their loue of *ſtrife* and *debate*, make it appeare to the world, that they are the ſonnes of the Devill.

Now (dearely beloued in the LORD) I beſeech you to remoue farre from you all cogitation, and thought of *ſtrife*, *variance*, and *debate*; & to remember your *brotherly covenant*. Know yee, that the bond of *one* body, *one* ſpirit, *one* hope, *one* God, *one* faith, *one* baptiſme, is as farre aboue the bond of *one* father, *one* mother, *one* village, *one* houſe, and the like, as the *ſpirit* is aboue the *fleſh*, ſpirituall things, aboue carnall, and God aboue man.

I will ſhut vp this point, with the exhortation of *S. Peter*, 1. ep. chap. 3. 8. *Be yee all of one minde; one ſuffer with another; loue as brethren; be pitifull; be courteous; render not evill for evill, nor rebuke for rebuke: but contrarywiſe bleſſe yee*; bleſſe I ſay, and *knowe that you are thereunto called, that yee ſhould be heires of bleſſing*. Thus farre of the thirde part of this Prophecie. Now followeth the fourth.

Verſ. 10. *Therefore will I ſend a fire vpon the wals of* Tyrus, *& and it ſhall devoure the palaces thereof.*

This is a particular denunciation of a conqueſt, and deſolation againſt the city *Tyrus*, for her ſins. According to this prediction it came to paſſe ſaith *Druſius*, either in the warre of *Salmanaſſar* againſt the *Tyrians*, or in the warre of *Nabuchodonoſor*. Yet this he affirmeth not. *Nabuchodonoſor* beſieged *Tyrus*

three yeares and three moneths, & then tooke it: ſo ſaith *Winekleman* out of *Ioſephus, lib. 1. contra Appionem*: the Latine copies of *Ioſephus*, which I haue ſeene, make mention of the continuance of this ſiege for *thirteene yeares*.

The Greeke copy hath nothing of the continuance of it. For therein I read only; that when *Thobalus* was king, *Nabuchodonoſor* beſieged *Tyrus*. This was about the yeare of the world, 3345. *Tyrus* after this was reedified, and did flouriſh. But ſhee was in her pride againe beſieged, and taken by *Alexander the great* in the yeare of the world, 3632. And lõg ſince, A.C. 1290 ſhe was ſacked, and levelled with the ground, by *Alphix* then *Sultan* of *Egypt*. Thus hath Gods hand beene ſtrong & prevailing againſt *Tyrus*, according to the tenour of this prophecie. The very words whereof, you haue heard before expounded, in the *fourth*, and *ſeaventh verſes* of this *chapter*.

Now I pray you only recount with me ſuch heads of doctrine as heretofore haue beene obſerved out of theſe words: *Therefore will I ſend a fire, &c.* Wherein three circumſtances are to be obſerved. 1. The puniſher. 2. The puniſhment. 3. The puniſhed.

The firſt circumſtance is the puniſher, the LORD: For thus ſaith the LORD, *I will ſend*] The doctrine is,

It is proper to the Lord to execute vengeance vpon the wicked for their ſins.

The ſecond circumſtance is the puniſhment, and that is by *fire: I will ſend a fire*] The doctrine is,

The fire, and all other creatures are at the Lordes commaundement, to be employed by him in the puniſhment of the wicked.

The third circumſtance is the puniſhed, *the wals* and *palaces of* Tyrus: *I will ſend a fire vpon the wals of* Tyrus, *and it ſhall devoure the palaces thereof.*

Firſt, muſt the glorious city *Tyrus* be deſtroied? The doctrine is: *No munition can ſaue that city, which God will haue deſtroyed.*

Secondly, muſt the *Wals* of *Tyrus* bee devoured with the fire of Gods diſpleaſure? The doctrine is,

It is the good bleſſing of God vpon a kingdome, to haue wals, ſtrong

ſtrong holds, munitions, fortreſſes, and bulwarkes for a defenſe againſt enimies.

Thirdly, muſt the *palaces* of *Tyrus* be conſumed with the fire of Gods anger? The doctrine is,

God depriueth vs of a great bleſſing when he taketh from vs our dwelling houſes.

Of theſe doctrines, and their ſeverall vſes, I haue heretofore in this place at large entreated. Wherefore let this which hath beene now ſpoken, ſuffice for my preſent expoſition of this prophecie againſt *Tyrus*.

THE SIXTEENTH LECTVRE

AMOS 1. 11, 12.

Thus saith the LORD, *For three transgressions of* Edom, *and for foure, I will not turne to it: because he did pursue his brother with the sword, and did cast of all pity, and his anger spoyled him evermore, and his wrath watched him alway.*

Therefore will I send a fire vpon Teman, *and it shall devoure the palaces of* Bozrah.

IN this burdensome prophecy against *Edom* I obserue two parts.

1. A preface. *Thus saith the* LORD.
2. A prophecie. *For three trãsgressions of* Edom, *&c.*

In the Prophecie I obserue foure parts.

1. A generall accusation of the *Edomites*: *For three transgressions of* Edom, *and for foure.*
2. The Lords protestatiõ against them. *I will not turne to it.*
3. The description of the sin, by which they offended, in foure branches.
   1. *He pursued his brother with the sword.*
   2. *He cast of all pitie.*
   3. *His anger spoyled him evermore.*
   4. *His wrath watched him alway.*
4. The declaration of the punishments to be inflicted vpon *Edom*, verse the 12. *Therefore will I send a fire vpon* Teman, *& it shall devour the palaces of* Bozrah.

The

The preface, *Thus ſaith the* LORD, challengeth your attention. The two firſt parts of the Prophecie, the accuſation of the *Edomites*, and Gods proteſtation againſt them, in theſe words: *For three tranſgreſſions of* Edom *and for foure, I will not turne to it*, may giue you occaſion to recount, and remember a doctrine, already the third time recommended to your religious conſiderations.

Many ſinnes doe plucke downe from heaven the moſt certaine wrath and vengeance of God vpon the ſinners.

Mel ſatietatem gignit. It is an old ſaying: A man may eate too much hony. What? One leſſon ſo often? No variety? I could anſwere with a Greeke Proverbe; δὶς καὶ τρὶς τὰ καλά: that good and wholſome leſſons may well bee commended to you twiſe, and thriſe, many times, and yet ſhould you not diſlike it.

But for the preſent I proceede to the third part of this prophecie, wherein is deſcribed *Edoms* ſin. Of this part are foure branches.

1 *He did purſue his brother with the ſword*] wherein obſerue
- 1 A purſuer: *Edom.*
- 2 The purſued: *His brother.*
- 3 The manner of purſuite; *With the ſword. Edom* did *purſue his brother with the ſword.*

Edom] *Eſau, Iacobs* brother, and *Iſaacs* ſon by his wife [a] *Rebekah*, for ſelling his birthright for a meſſe of red broath, was ſurnamed *Edom*, Gen. 25.30. and of him lineally deſcended the *Edomites*, or *Idumæans*, Gen. 36.43. *Eſau* purſued *Iacob* with a deadly hate; ſo did the poſterity of *Eſau*, the poſterity of *Iacob*: the *Edomites* were evermore moſt maliciouſly bent againſt the *Iſraelites*. *Edom* is the purſuer, in his owne perſon, & in his poſteritie. [a] Gen. 25.21.

The purſued is *Edoms* brother, *Iacob*, ſurnamed *Iſrael*, & his poſterity, the *Iewes* and *Iſraelites*.

Edom purſued his brother with the ſword] *Bello, & armatâ manu*, by warre, and bands of ſouldiers, ſaith *Druſius*. *Eſau* hated his brother *Iacob*, becauſe of the bleſſing, wherewith his father bleſſed him, and thereupon in heart vowed his death. For thus thought

thought *Esau* in his mind, Gen.27.41. *The daies of mourning for my father will come shortly, then will I slay my brother* Iacob. *Iacob* to asswage his brother *Esau's* fiercenes, fled [b] to his vncle *Laban* in *Mesopotamia*, with whom hee lived [c] *twentie yeares*: which time expired, *Iacob* vpon God his admonishment returned into the [d] land of his *fathers*. A man would haue thought *twentie yeares* time sufficient for any one to haue forgotten, or at least to haue disgested a displeasure. *Twentie yeares* were not enough for *Esau*; so immortall was his *hatred*. After *twentie yeares*, as *Iacob* returned from *Mesopotamia*, *Esau* went against him with *foure hundred men*, Gen.33.1.

[b] Gen.27.44.
[c] Gen.31.38.
[d] Gen.31.3.

This inexpiable rancour, and hatred, ended not in *Esau*. His malicious posteritie retained it. Witnesse the churlish answere given to *Moses* his ambassadours, Num.20.20. *Moses* being to conduct the *Israelites* from *Egypt* to the promised land, desirous to bring them the neerest way, sent to the *King* of *Edom* for leaue to passe through his country: *I pray thee let vs passe through thy country: we will not goe through the fields, nor through the vineyards; we will not drinke of the water of thy wells; we will goe by the Kings high way: wee will not turne to the right hand, nor to the left, vntill we be past thy borders: we will goe the high way. If I and my cattle drinke of thy water, I will then pay for it: I will only, without any harme goe thorow on my feet.* *Moses* the meekest man vpon the earth, thus meekely besought the *King* of *Edom* for passage thorow his country. Could hee obtaine it, thinke you? No. The inveterate *hatred*, wherewith *Esau* was possessed, residing in his posteritie, caused a deniall to so honest a petition. The *King* of *Edom* with much people, and with a mightie power, rose vp against *Moses*, and the *Israelites*.

Long after this, in the daies of *Ahaz*, *King* of *Iudah*, were the *Edomites* better minded towards *Iacobs posteritie*? The sacred story 2.Chron.28.17. telleth vs, that then also the *Edomites* were vp in armes against the *Iewes*; some of them they slew, and some *they carried away captiues*. Hee therefore, the [e] *stablishment of whose throne, are righteousnesse, and equitie*, Almightie God, doth here iustly challenge *Edom* for *pursuing his bro-*

[e] Psal.89.14.

brother with the sword. The lesson which hence I would commend to you, is,

It is a thing very distastfull, and vnpleasing vnto God for brethren to be at variance among themselues.

Our assent to this truth the light of nature within vs, doth extort fró vs. By natures light the very Heathen haue acknowledged *one* God, & him the author of vnitie, and friendship; as *Plato* in his *Lysis*. From the same parents, *one* father, & *one* mother, as from *one* seed, *one* roote, *one* beginning, by natures ordinance doe spring [g] *two*, *three*, or *more brethren*, not for discord, or contrarietie; but that being many, they might the better, one helpe another.

[g] Plutarch. de amore fraterno.

That *brother* that *warreth* with his *brother*, in *Plutarch* his iudgement, doth voluntarily [h] cut of a member of his own flesh. All [i] enmitie breedeth within our soules a thousand tormenting passions; but especially that *enmitie* which a man beareth towards *his owne brother*, as that, which is most prodigious, and vnnaturall.

[h] Ibid.

[i] Xenophon. lib. 2 de dictis & fact. Socr.

When *Socrates* saw *Cherephon*, and *Charecrates*, two brethren iarring and warring each with other, hee said vnto them: you doe now, as if the *hands*, which were created to helpe one the other, should hinder, and hurt one the other: or as the *feete*, which were framed to beare one anothers burthen, should supplant one the other: or as the *eares*, which are coauditors of mutuall good, should wax deafe to heare good one for the other: or as the *eyes*, which like *Caleb*, and *Ioshua*, are fellow spies in this *Microcosmē*, this little world, and land of men, for the good each of other, should looke a squinte at the good each of other. You will grant it to bee very vnnaturall, either for the *hands*, or for the *feet*, or for the *eares*, or for the *eyes*, one to *strive* against the other. Much more monstrous will the *strife* betweene brethren be; because the aid, which one of them may and should giue vnto the other, doth farre exceed the cooperation of the *hands*, the supportance of the *feet*, the coaudience of the *eares*, the providence of the *eies*.

Thus farre haue I led you in *Natures schoole*. May it now

 please

pleaſe you to heare the ſame things out of *the ſchoole of Grace?* There *Solomon* hath this leſſon: *Two are better then one; for if one of them fall, the other will lift him vp; But woe vnto him that is alone: for he falleth, and there is not a ſecond to lift him vp.* The words are Eccleſ. 4. 9, 10. The *Hebrewes* referre thoſe words to married couples: but *Solomon* ſpeakes it generally: and thus you may expound it: *Two are better then one*, two brethren are better then one: *for if one of them fall, the other will helpe him vp.* If he *fall* into *ſickneſſe*, into *want*, into any kind of *diſtreſſe, eriget, & allevabit eum frater*, his brother will be a ſuccour to him. But woe to him that is alone. Εἷς ἄνθρ, οὐδεὶς ἄνθρ, is an old ſaying, *one man, is no man*; woe to ſuch a man; *woe to him that is alone; for he falleth, and there is not a* brother *to lift him vp.*

Indeed *one brother* helping another *is like a defenced city* (as [k] ſome read it) and *their counſails are like the barre of a palace, which is vnpregnable*, Prov. 18. 19. and if one overcome him, two ſhall ſtand againſt him, Eccleſ. 4. 12. So naturall is their *vnitie*, and ſtrong their *coadiuvance*, which nature hath framed double for mutuall aſſiſtance.

[k] Septuagint. Vulgat. Hieron. Gloſſ. Lyran. Hugo Card.

The place cited out of the Prover. 18. 19. [l] ſome read otherwiſe; *A brother offended is harder to winne, then a ſtrong citie, & their contentions are like the barres of a palace.* And then the meaning is: The angers of brethren, one of them towards another, are ſo ſharpe, and vehement, that they can no more eaſily be ſubdued, thē ſtrong defenced townes conquered; nor more eaſily be broken, then moſt ſtrong barres. Which expoſition teacheth vs, that there is no *ſtrife* matcheable to the *ſtrife amōg brethren.* According to the proverbe: *Fratrum contentiones acerbiſſimæ*; moſt bitter are the contentions of brethren.

[l] Mercer. Lavater. Bibl. Angl.

Examples poeticall, hiſtoricall, & Divine, do ſpeake as much. The implacable hatred of *Atreus* againſt *Thyeſtes*, *Eteocles* againſt *Polynices*, *Romulus* againſt *Remus*, *Baſſianus* againſt *Geta*, *Cain* againſt *Abel*, and *Eſau* againſt *Iacob*, are they not as trumpets, to ſound out this truth? To this purpoſe might I alleage the *King* of *Argiers*, the *kingdome* of *Tunes*, & *Ottomans familie*, many a *brothers hand* embrued, and waſhed in his *brothers blood*; but ſeeing it is growne into a proverbe, *Iræ fratrum*

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acerbiſſima; moſt bitter are the contentions of brethren, it needeth no further proofe.

Againſt ſuch monſtrous, and prodigious contentions, the Holy Ghoſt would haue all Chriſtians well armed; and for this end giveth vs in holy writ many wholſome leſſons. Let a few ſerue this time. In the firſt Ep. of *S. Ioh. chap.* 2. 11. we are taught that *whoſoever hateth his brother, he is in darknes, he walketh in darknes, he knoweth not whether he goeth; darkneſſe hath blinded his eies*: and chap. 3. 15. that *whoſoeuer hateth his brother, is a mā ſlayer*: and chap. 4. 20. that *whoſoever hateth his brother is a lyer, if he ſaith he loveth God*. The reaſon is annexed; *For how can he, that loveth not his brother, whom he hath ſeene; loue God, whom he hath not ſeene?* And this commaundement we haue of CHRIST, *that he that loveth God, ſhould loue his brother alſo.*

In the booke of *Proverbs*, chap. 16. 19. we read of *ſix* things, which the LORD hateth, and of a *ſeaventh*, which his ſoule abhorreth: that *ſeaventh* is, verſe the 19. *The man that raiſeth vp contentions among brethren.* Now if God doe abhorre with his ſoule, the man that raiſeth vp contentions among brethren, how doth he like of the contentions themſelues? My propounded doctrine ſtands good,

It is a thing very diſtaſtefull, and vnpleaſing vnto God, for brethren to be at variance among themſelues.

Now let vs ſee, what vſes doe offer themſelues to our conſiderations out of this doctrine.

First it may ſerue for a iuſt reproofe of theſe our laſt, & worſt daies, wherein by experience we finde true that ſame [m] paradoxe, in common reaſon hardly to be proved, namely: that not *friends* only, or *kinſmen*, but *brethren* alſo, when they fall to *enmity*, their *hatred* is greater, then that betwixt mortall foes. It is come to paſſe according to *Chriſt* his prophecie, *Matth.* 10. 36 *A mans enimies ſhall be they of his owne houſe*: A mans *enimies* indeed, and his *enimies* to purpoſe, to worke him moſt harme, *ſhall be they of his owne houſe.*

[m] Dr. King B. of London vpon Ion. lect. 15.

May not many now a daies complaine, yea cry out, with *David*, Pſal. 55. 12. *If mine enimy had done me this diſhonour, I could haue borne it: if mine adverſarie had exalted himſelfe againſt me,*

I would haue hid my ſelfe frõ him; but it was thou, O man, *my companion, my guide, my familiar*: we *tooke ſweet counſaile together*; we *walked in the houſe of God, as friends*. Yet haſt *thou* done me this diſhonor; yea, *thou* haſt exalted thy ſelfe againſt me.

Of all the vials of the wrath of God powred down vpon ſinners, it is one of the ſoreſt, when a man is *fed with his owne fleſh*, and *made drunke with his owne bloud, as with ſweet wine*. So the Prophet *Eſay* ſpeaketh, chap. 49. 26. The meaning is, as a chiefe [n] pillar of our Church expoundeth it; when a man *taketh pleaſure in nothing more, then in the overthrow, and extirpation of his owne ſeed*: when he thirſteth not *for any bloud, but that which is drawne from the ſides of his brethren, and kinſmen*. Never was there more eager and bitter contention betweene *Turke* and *Chriſtian*, then now a daies there is betweene *Chriſtian* & *Chriſtian*, a *brother* and a *brother*.

[n] B King. Ibid.

All we, who haue given our names to *Ieſus Chriſt*, and vowed him ſervice in our baptiſme, we are all brethren, we are *fratres vterini*, brethren from the womb, ὁμοπάτριοι, ὁμομήτριοι, we haue *one father*, and *one mother*; one father in heaven, and one mother; the *holy Catholicke Church*, militant vpõ the earth. But it fareth with vs, as it did with *Simeon*, and *Levi*, Gen. 49. 5. *We are brethren in evill; the inſtruments of cruelty are in our habitations*. They *in their wrath ſlew a man*: and what do we? If our *wrath* be kindled againſt *our brother*, we will not ſticke, *Edom-like*, to *purſue him with the ſword*; we will make our ſword to be fed with his fleſh, and drunke with his bloud.

Thinke not (dearely beloved, you of the other *ſex*,) thinke not your ſelues exempt from this reproofe, becauſe in it I haue not made any mention of *ſiſters*; for vnder the name of *brethren* I meant you alſo. My ſpeach was vnto *Chriſtians*; & in *Chriſtianiſme* diverſity of *ſex* maketh no difference. So ſaith the Apoſtle, Gal. 3. 28. *Male, and female, all are one in Chriſt*. To you therfore this reproofe of *brethren at variance*, doth alſo appertaine. If *you* lay *violent hands* vpon any, *your husbands, your children*, or other; or if with *your tongue*, (which the holy Spirit, Pſ. 57. 4. calleth *a ſharpe ſword*,) you are given to vexe them of *your*

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owne house; or shal backbite, or sclander any; know, that, *Edom-like*, you do *pursue your brother with the sword*. And take, I beseech you, my propounded doctrine, as belonging vnto you also,

It is a thing very distastefull and vnpleasing vnto God, for brethren to be at variance among themselues.

A second vse is, to worke in vs *brotherly kindnesse*: that vertue, whereby every good Christian embraceth the Church of God, and the members thereof, with the bowels of loue. This *brotherly kindnesse*, *S. Peter*, 2. Ep. 1. 7. commendeth vnto vs, as whereto we ought *to giue all diligence*.

David, Psal. 133. 1. stileth it with the sweet name of *Vnitie*; *Behold how good, and comely a thing it is, for brethren to liue in vnity*. And therefore commendeth it by two similitudes: in the one shewing the sweetnes & pleasantnes of it; in the other, the fruit, and profit which commeth by it.

First, *it is like that precious ointment*, which was powred on the *head* of the high Priest, and *ran downe vpon his beard*, and so to the *borders of his garments*. Behold the sweetnes and pleasantnes of *vnity*. That sweet *perfume*, & *ointment*, that *holy oile* powred out vpon the high Priest, and his garment, was not only pleasant and delightfull to himselfe, but did also yeeld a sweete smelling savour to all that were about him. So is it with *vnitie*. Is not only pleasant to them, who doe religiously esteeme and keepe it, but to others also, which are about them.

Secondly, it is like *the dew of* Hermō, *which fell vpon the moũtaines of Sion*; *where the* LORD *appointed the blessing, and life for evermore*. Behold the fruit, and profit, which commeth by *Vnity*. The *dew*, and wet, that fell downe from heaven vpō *Hermon*, and *Sion*, made those hils, and the plaine countries neere them, fertill: so doth *Vnity* bring with it great fruit, and profit. It makes them, among whom it is sincerely observed, it makes them, through Gods blessing fruitfull, and plentifull in good workes towards God, and in him, and for him, towards men, & one of them towards another. This *vnity*, *cōcord*, *brotherly loue*, *mutuall consent* and *agreement*, if it be vnfeigned, hath the pro-

miſes both of this life, and of that to come: of peace, and quietnes in this life, and of eternall ioies in the life to come.

One of the notes by which wee may bee aſſured of God his ſpeciall loue, and favour, is the *loue of our brethren*. Now that we deceiue not our ſelues in this loue, *S. Ioh.* Epiſt. 1. giues vs three rules to direct vs.

1 *Chriſtian brotherly loue* muſt not be for any worldly reſpects or conſiderations, but principally for, and in God. Wee muſt *loue our brethren* principally, becauſe they are the ſons of God, and members of *Chriſt*, This rule he intimateth, chap. 5. 1. *Every one, that loveth him which begat, loveth him alſo which is begotten of him*: that is, whoſoever loveth God the Father, hee loveth alſo the ſons of God; his naturall ſon *Chriſt Ieſus*, & his ſons by grace and adoption, all Chriſtians,

2 *Chriſtiã brotherly loue* muſt not be outward in ſhew only, but inward in the heart. This rule he giveth vs, chap. 3. 18. *Let vs not loue in word, nor in tongue only, but indeed, & in truth.*

3 *Chriſtian brotherly loue* muſt be not only in time of proſperity, but when moſt need is. This rule he giveth, verſ. the 17. *Whoſoever hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?*

Let theſe rules (beloved) be your direction. *Loue* yee everie one that is called a *Chriſtian*, not becauſe he is rich, or in authority, but becauſe he is a *Chriſtian*, the ſon of God by grace, and adoption. *Loue* yee him, not outwardly in ſhew only, but inwardly, in heart, in deed, in truth. *Loue* him not only in his proſperous and flouriſhing eſtate, but in his greateſt need; and be yee aſſured that the ſpeciall *loue* and *favour of God*, will be your *ſhield*, and *protection*.

Three things there are, that do reioice God, ſaith *Eccleſiaſticus*, chap. 25. 1. *The vnity of brethren, the loue of neighbours, a mã & his wife agreeing together*. The firſt, which is the *vnity of brethren*, according to my former conſtruction, compriſeth the other two. All Chriſtians are *brethren in Chriſt*, a *neighbour* to a *neighbour*, a *husband* to his *wife*, a *wife* to her *husband*. For, as I

ſaid, in *Chriſt* there is no differẽce of *ſexe*; there is neither *male*, nor *female*; all are *brethrẽ in Chriſt*; and therfore that *neighbour*, that loveth not his *neighbour*; the *husbãd*, that is at ods with his *wife*; the *wife*, that agreeth not with her *husband*; they are guilty of the breach of *brotherly loue*.

That exhortation made by *S. Paule* to the *Romanes*, cha. 12. 10. concerneth all of you, all, of both *ſexes*, without any difference: *Be ye affectioned to loue one another with brotherly loue*. I conclude this point with the ſame Apoſtles words, 1. Cor. 1. 10 and 2. Cor. 13. 11. *Now I beſeech you brethren, by the name of our* LORD *Ieſus Chriſt, that yee ſpeake all one thing, and that there bee no diſſentions among you: Be of one minde; liue in peace, and the God of peace ſhall be with you.*

Thus far of the firſt branch in the deſcription of *Edoms* ſin, and of the doctrine grounded therevpon: The doctrine was:

It is a thing very diſtaſtefull, and vnpleaſing vnto God, for brethren to be at variance among themſelues.

It was grounded vpon theſe words, *He did purſue his brother with the ſword*. It followeth.

And did caſt of all pity] or after the *Hebrew* text, *did corrupt his compaſſions*, which *reading* is expreſſed in the margin of our *Church* Bible, and the *Geneva* tranſlation. The *Engliſh* tranſlation ſet out by *Tyndall* reads it otherwiſe: *He deſtroyed his mothers wombe*, and *Winckleman* reads it: *& violaverit vterum*, and violated, or abuſed the mothers wombe: both do allude to the Greeke edition of the *Septuagint* καὶ ἐλυμήνατο τὴν μήτραν, *he did violate the mothers wombe*; which *reading* may haue reference to the nativity of *Iacob*, and *Eſau*, borne at one birth of their mother *Rebekah*. And then the meaning is, that the *Edomites*, *Eſau's* poſterity, neglecting that bond, & knot of *brotherhood*, and *conſanguinity*, did exerciſe *rigour*, and *cruelty* againſt the *Iſraelites*, *Iacobs* poſterity: or it may haue reference to a ſavage and outragious *cruelty*, as if the *Edomites* were here noted for *ripping vp mothers wombs*, or *women with childe, in Iſrael*. That ſuch cruelty was vſed by the *Ammonites*, it is plaine by the 13. verſe of this chapter. But this text in the *original*, doth not faſtẽ

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this blame vpon the *Edomites*, and I loue not to force my text. I wil not trouble you with other expositions.

The *originall* is: *He did corrupt his compassions*] The sense and meaning is well rendred and delivered in our receiued English Bibles; *He did cast of all pitie*. Is *Edom* here condemned for *corrupting his compassions*? *for casting of all pitie*? The lesson hence to be commended to your Christian considerations, is this,

Vnmercifulnesse is a sinne hatefull vnto God.

I could bring you many places out of holy writ for the confirmation of this doctrine. But two only, or three, and they but touched, shall serue for this present. In Iob 6.14. the *vnmercifull* are noted to *haue forsaken the feare of the Almightie*. In Rom. 1. 31. among such, as God hath giuen vp to a *reprobate minde*, to commit things worthy of death, the *vnmercifull* are named. In Iames, 2. 13. a punishment is denounced to the *vnmercifull*; *There shall be iudgement mercilesse, to him, that sheweth no mercy*. These few texts of Scripture doe plentifully establish my doctrine.

Vnmercifulnesse is a sinne hatefull vnto God.

If any will aske me, what is this *vnmercifulnes*, whereof I now speake; my answer shall be out of the learned. Out of [o] *Isidore*, that it is *one* of the *nine daughters of couetousnesse*. Out of [p] *Aquinas*, that it is the *withholding of a deed of charitie*, & an [q] *obduration*, or the *hardning of the heart against mercy*: Out of [r] *Mercer*, that it is a *breach of natures law*, and an *abolishing of all kindnesse*. And so I come to make some vse of this doctrine.

o Apud Aquin. 22. qu. 118. 8. 3.
p 22. qu. 159 1. 2. 2.
q 22. qu. 118. 8. 3.
r Comment. in hunc locū.

The vse is to stirre vs vp to the exercises of *humanity*, & *mercy*. I will not now make any long declamation against *inhumanitie*, and *vnmercifulnesse*; yet my text requireth that I speake somewhat to it. There was a time, when *righteousnesse* seemed to be taken vp into the clouds, and the earth to be void of it. It was in the daies of the Prophet *Esay*. He then cryed out, chap. 45. 8. *O yee heauens send the dew from aboue, and let the cloudes drop downe righteousnesse*. The time is now, when *loue* seemeth to be taken vp into the cloudes, and the earth to bee void of it. Now may we cry out. *O yee heauens send the dew from aboue, &*

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let the cloudes drop downe lone; that the vncurteous & churlish *Nabals* of this present generation, may now at length knowe, that they are not borne for themselues only, but for their *poore neighbours* also. Your *poore neighbours*, who stand in need of you, by very prerogatiue of *mankind*, haue an interest in your succour, and seruice.

But it may be that some are so farre from all *humanitie*, that this prerogatiue of *mankind* will not moue them, to doe any worke of charitie. Such hard hearts let them heare what the law is, Deut. 15.7. *If one of thy brethren with thee be poore, within any of thy gates in thy land, which the* LORD *thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother: But thou shalt open thy hand vnto him, & shalt lend him sufficient for his need.*

I knowe, flesh and blood will obiect: Shall I lend my neighbour sufficient for his need? So may I soone exhaust my substance, and liue in want my selfe. I reply. O thou of little faith, why feareſt thou? Looke backe vpon the blessing of God; relie vpon it: he through his benediction will make thee large recompense.

Of this thou maist be assured, if thou wilt haue recourse to the fore-cited chapter, Deut. 15. no. There art thou infallibly promised for thy almes deeds done to the needy, that the LORD *thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.*

My exhortation is no other, then that of the Prophet Esai, chap. 58.7. *Deale thy bread to the hungry: bring the poore wanderer to thine house: If thou seest the naked, couer him, hee is thine owne flesh; hide not thy selfe from him.* Thy *liberalitie* will bring thee great aduantage: whereof thou wilt not doubt, if thou consider the next verse, *Thy light shall breake forth as the morning, thy health shall grow speedily: thy righteousnesse shall goe before thee; the glorie of the* LORD *shall embrace thee.* Seest thou not an heape of blessings one vpon another?

Looke into the booke of Psalmes. In the beginning of the 41. Psal. many a sweet promise is made thee conditionally, that

thou render the *poore mans* case: *The* LORD *shall deliver thee in the time of trouble, hee shall keepe thee, and preserue thee aliue; hee shall blesse thee vpon the earth; he will not deliver thee to the will of thine enimies: he will strengthen thee vpon thy bed of sorrow, and will make thy bed all the time of thy sickneſſe.*

I might wearie you, and my ſelfe, in the purſuit of this point. Here I ſtop my courſe, with recommendatiō of one only place. & that a very remarkeable one, Prov. 19. 17. *He that hath mercy vpon the poore, lendeth to the* LORD; *and the* LORD *will recompenſe him, that which he hath giuen.*

Behold, and ſee, how gracious and good the LORD is. If you ſhew pitie, and compaſſion vpon the *poore*, God will recōpenſe you to the full: yea in the largenes of his mercies, he will reward you plentifully.

f Tobit to his ſonne Tobias cap. 4. 7.

It was a graue exhortation of a f father to his ſonne: *Giue almes of thy ſubſtance, and when thou giueſt almes, let not thine eie be enuious, neither turne thy face from any poore, leaſt that God turne his face from thee. Giue almes according to thy ſubſtance: if thou haue but a little, be not afraid to giue a little: So ſhalt thou lay vp a good ſtore for thy ſelfe againſt the day of neceſſitie. Almes will deliuer thee from death; and will not ſuffer thee to come into the place of darkneſſe. Almes is a good gift before the moſt high to all them which vſe it.*

Vſe it, I beſeech you in the bowels of our LORD, and Sauiour *Ieſus Chriſt*. Bee yee not like *Edom* in my text, *Corrupt not your compaſſions*; caſt not of al pitie; ſuffer yee one with another; loue as brethren, be pitifull, be courteous: doe yee good to all men, and faint not: great ſhall be your reward in heaven.

This your ſeruice will bee acceptable vnto *God*. *God* for it will giue you his bleſſing. *God* will bleſſe you for the time of your being here; and when the day of your diſſolution ſhal be that you muſt leaue your earthly tabernacles, then will the *Son of man*, ſitting vpon the throne of his glorie, welcome you with a VENITE BENEDICTI, *Come yee bleſſed of my Father, inherit the kingdome prepared for you from the foundations of the world. For I was hungrie, and yee gaue me meat; I was thirſtie, and yee gaue me drinke;*

drinke; I was a stranger, and yee lodged me; I was naked, and yee clothed me; I was sicke and yee visited me; I was in prison, and yee came vnto me. In as much as yee haue done these things to the needy and distressed, yee haue done them vnto me. Come yee blessed of my Father; inherit the kingdome prepared for you, from the foundations of the world.

THE SEAVENTEENTH LECTVRE

AMOS I. 11, 12.

And his anger ſpoyled him evermore, and his wrath watched him alway.

Therefore will I ſend a fire vpon Teman, *and it ſhall devoure the palaces of* Bozrah.

IN my laſt lecture I began the expoſition of the third part of this prophecie, which is a declaration of *Edoms* ſinnes in foure branches. The two firſt I paſſed over the laſt time. The firſt branch was; *He did purſue his brother with the ſword.* Thereon I grounded this doctrine,

It is a thing very diſtaſtfull and vnpleaſing vnto God, for brethren to bee at variance among themſelues.

One vſe of this doctrine was, a iuſt reproofe of the want of brotherly loue in theſe our daies.

A ſecond vſe was an exhortation to brotherly kindneſſe.

The ſecond branch was; *He did caſt of all pitie,* Thereon I grounded this doctrine,

Vnmercifulneſſe is a ſinne hatefull vnto God.

The vſe I made of it, was to ſtirre vs vp to the exerciſes of humanitie, and mercie. Which meditation ended, I ended that Lecture. Now come I to the third branch in the declaration of *Edoms* ſinnes.

His anger ſpoiled him evermore] or, *In his anger he ſpoiled him con-*

continually. The preposition is not expressed in the originall, but is wel vnderstood, and supplied by some expositors, to this sense: *Edom*, furious, and angry *Edom*, doth evermore *vi apertâ*, with open violence, attempt the spoile of *Israel*: and if open violence prevaile not, *intùs simultatem alit*; within him hee fostereth and cherisheth privie and secret malice, such as of old was harboured, and setled in old [a] *Esau's* heart. *Edom in his anger spoiled him continually*. [a] Gen. 27 41.

Spoiled him:] The word in the originall is from the roote טרף, which saith [b] *Mercer*, *ferarum proprium est*, is proper and peculiar to wild beasts: and it signifieth *Rapere*, *discerpere*, to spoile ravenously; to rent, or teare in pieces. Thus is *Edom* compared to some truculent, or savage *beast*; some devouring *Lyon*, some ravenous *Wolfe*, some fierce *Beare*, or the like, that hunteth greedily after their prey. The comparison is: As a *Lyon*, a *Wolfe*, a *Beare*, or some other cruell *beast*, hunteth greedily after his prey, and when he hath gotten it, teareth it in pieces, and so devoureth it: so doth *Edom*; he hunteh for his brother, as with a snare, or net; and hauing once encloſed him, hee throwes him headlong into vtter desolation: and this hee doth in the bitternesse of his anger; *In his anger he spoiled him evermore*.

This clause is otherwise rendred by the old Latin Interpreter, *& tenuerit vltrà furorem suum*; Hee possessed his furie beyond measure, longer then was meet he should. An exposition followed by many of the learned, and of late writers, by *Brentius*, and *Mercer*. In *Matthews Bible* it is well expressed; *Hee bore hatred very long*: the meaning is; He constantly, egerly, obstinately persisted in his anger, and held it fast; as a savage beast holdeth fast his prey.

Both *readings*, this, and the former; this: *He bore hatred very long*, & the former: *In his anger he spoiled his brother evermore*, both doe appeach, and accuse *Edom* of rash, vnadvised, evill, & sinfull anger. The doctrine which hence I would commend to your Christian considerations is this,

Every childe of God, ought to keepe himselfe vnspotted of anger; of rash, vnadvised, evill, and sinfull anger.

I say, of *rash, vnadvised, evill, and sinfull anger*. For there is a good kind of *anger*; an *anger* praise worthy; an *anger*, to be embraced of every one of you. Whereto the Prophet *David* exhorted the faithfull of his time, Psalm. 4. 4. *Be angry, and sin not.* And *S. Paule* his *Ephesians*, chap 4. 26. *Be angry, but sin not.* You may be *angry*, and not sin. Christian religion doth not make mē to be ἀναθεῖς, καὶ ἀναισθήτους. It makes them not *voide of passion, & senselesse.* You may be *angry.* But your *anger* must lie down by, & waite vpon reason, and vertue, as a shepheards *dog* lyeth by, and waiteth vpon his masters: the comparison is Great [a] *Basils.* As the *dogge* doth, so must your *anger* do: your *anger*, commanded by vertue, and reason, must accuse, barke at, and bite vice, and all vicious wolues in mans shape. Well said the heathen Philosopher in his fourth *Academicke*, that *Anger is the whetstone of fortitude*, if it be tempred, and ruled by reason.

[a] Serm. de Ira

To this purpose speaketh mellifluous *Bernard* [a] Ep. 69. *Not to be angry, when there is iust cause of anger, is to be vnwilling to mend, or correct sin.* This good *anger* whereof I now speake, you may call *Indignation*, or *zeale*, which is nothing else, but a iust commotion of *anger*, for the breach of some of Gods commādements: as when God his holy Name is reproached, or our harmelesse neighbours are vniustly wronged: when some grievous iniury is done either against God, or against our innocent neighbours.

[a] Ad Guidonem Abbatē de tribus fontibus.

To iustifie you, in this *anger*, there are many examples in holy Writ: I will make bold to commend a few vnto you. *Moses*, a very meeke man [b] aboue all that were vpō the earth, was possessed with this *indignation*, and *zeale*. The [c] stiffenecked *Israelites* vpon *Moses* his long absence from them, (for he was absent [d] *forty dates and forty nights*) they made themselues a molten calfe for their God. This Idole they worshipped; they offered sacrifice vnto it. Hereat *Moses* his wrath waxed hote. In this his wrath the *two table of the testimony*, which were [e] Gods worke, and Gods owne writing, were broken in pieces, and he caused to bee slaine of the people in one day about three thousand men, Exod. 32. 28. *Elias* was possessed with this *indignati-*

[b] Num. 12. 3.
[c] Exod. 32. 9.
[d] Exod. 24. 18.
[e] Exod. 32. 16

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on, and *zeale*, when he *slew of Baals Prophets* to the number of foure hundred, and fiftie, 1. King. 18. 40. *Elizeus* was possessed with this *indignation*, and *zeale*, when he cursed the *two & forty children*, torne in pieces by *Beares*, 2. King. 2. 24. *Paule* was possessed with this *indignatiō*, & *zeale*, when he strooke *Elimas* the sorcerer with *blindnesse*, Act. 13. 11. In a word, *Christ* himselfe was possessed with this *indignation*, & *zeale*, whē *with a scourge of small cordes hee drane out of the Temple buyers, and sellers, with their sheepe, and oxen, & the mony-changers*, Ioh. 2. 13. You haue seene *Moses*, *Elias*, *Elizeus*, *Paule*, and *Christ* himselfe *angrie*: their *anger* was a *good anger*. I thus describe it, ¶ 1. Kings 18. 19.

A good anger, is a Godly, and reasonable desire of iust revenge, stirred vp in vs by a true zeale of iustice, whereby being displeased as well with our owne sins, as with other mens, we covet after a lawfull revenge, that the persons may be saved, that Gods wrath may be appeased, that the kingdome of Christ, and his glory, may be promoted. My description I thus explicate,

A good anger, is a Godly and reasonable desire of iust revenge, stirred vp in vs by a true zeale of iustice:] I say, *a true zeale*; because there is also *a false zeale*; whē some men do pretend Gods glory, & indeed intend nothing lesse. This *true zeale* directeth our *anger* against mens vices, not their persons: we must loue the man, but be *angry* at his sin: not at his sinne only, but at our owne also: we must deteſt our owne sins, as well as other mens: and lawfully vindicate as well other mens sins, as our owne: & al this, that our selues & others may be saued; that Gods wrath may be pacified; that the kingdome of *Christ*, & his glory, may be advanced.

I will not now examine, whether this *good anger* hath at any time affected your hearts, to the beating downe of sin. Whether you haue with connivencie, patience, and silence endured God his cōmandements to be violated, his holy name by vaine and fearefull oathes to be blasphemed, the Sabbaoth to be prophaned, parents to be dishonoured, murders, adulteries, or thefts to be committed, your neighbours to be wronged, and other like sins to be acted: whether you haue with connivency,

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patience, and silence endured such foule demeanours, which you should in *indignation, anger*, and *zeale* haue reproued, and taxed; I leaue to the priuate examination of your owne hearts. Only let me tell you, there is a iudge in heaven, that wil one day call you to account for these things. My text now admonisheth me, to speake somewhat of *evill anger*: whereof *Edom* is here accused by the suffrage of Almighty God: *In his anger hee spoyled his brother evermore.* My doctrine was,

Every childe of God ought to keepe himselfe vnspotted of anger.

My proposition is to be vnderstood of *rash, vnadvised, evill, and sinfull anger.* Which the *Austen* of our time, learned [g] *Zanchius* thus describeth;

[g] Comment. in Ephes. 4.

Evill anger is an vniust, and vnreasonable desire of revenge, stirred vp in vs by a sence of some iniury done vs, or through the vice of impatience in vs, whereby being displeased at men, rather then at their vices, we wish vengeance to betide them, respecting our owne wilfull lusts only, and not at all, either the safety of our neighbours, or any publike good, or the glory of God.

[h] Orthodox. fid. lib. 2. c. 16.

The species, or kindes of this *anger*, according to [h] *Damascene*, are three. The first he calleth χόλον, or χόλοι; you may call it, *choler*, it is a hasty anger, and of short continuance. The second he calleth μῆνιν; you may call it *angrynes*; it is a more permanent anger, of more cõtinuance. The third he calleth κότον; you may call it *wrath*; it is a setled anger, watching opportunity to worke revenge.

These three kindes of anger *S. Paul* cõdemneth for evil, vnder the names of θυμὸς, πικρία, & ὀργὴ, *Anger, bitternesse, & wrath*, Ephes. 4. 31. *Let all bitternes, anger, and wrath, bee put away from you.* Our Saviour *Christ*, Math. 5. 22. admonisheth his disciples, if not of *three kinds*, yet of *three degrees* of *anger*. 1. *Whosoeuer is angry with his brother without cause, vnadvisedly, he shal be culpable of iudgement.* 2. *Whosoever saith vnto his brother*, Raca, *he shall be worthy to be punished by the Councell.* 3. *Whosoever shall say* foole, *he shall be worthy to be punished with Hell fire.*

The first condemneth the *anger in the hart*, when a man is inwardly *moved*, and concealeth it. The second condemneth the

anger

anger in the countenance, when a man by his face, and gesture, is discovered to be *angry*. The third cõdẽneth *the anger in speech*, when a man by foule, and bitter speaking, manifesteth himselfe to be *angry*. You see diverse kindes of anger.

GREGORIE the great, *Moral. lib. 5. cap. 30.* applyeth them to mens persons. He reckoneth vp foure sorts of men, subiect to these evill angers. 1. *Some are soone angry, and soone pacified.* 2. *Some are slowly angry, and slowly pacified.* 3. *Some are soone angry, and slowly pacified.* 4. *Some are slowly angry, and soone pacified.* Al those do *sin* in their *angers*, but not al equally. Some more, some lesse grievously, yet all do *sin*. And therefore that the glorie of God may be propagated, and the good of our neighbours furthered, I beseech you, receiue into your devout hearts my propounded doctrine,

Every childe of God ought to keep himselfe vnspotted of anger.

If you demand a reason hereof, I must repeate vnto you God his holy cõmandement: *Thou shalt do no murther* In the name of *murther*, are inhibited all the kindes of *anger* aboue specified; the *anger* that lurketh in the *heart*, the *anger* that shineth in the *countenance*, the *anger* that is manifested in *words*; whereto I adde that *anger* that breaketh into *action*. If you *wound*, or but *strike* your neighbour; if you *speake bitterly* against him; if you *looke frowningly* at him; if you *hate* him in heart, or be *vnadvisedly angry* with him, you are before Almighty God *guilty of murther*. And for this cause, *every childe of God ought to keep himselfe vnspotted of anger.*

An other reason of this doctrine may be drawne from the foule effects of *anger*. The [i] author of the *French Academy par. 2. chap. 55.* thus discourseth of them. *Anger* is a vice, that hath wonderfull effects in the body, & such as are very vnbeseeming a man. For, first of all, when the *heart* is offended, the *bloud* boileth round about it, and the *heart* is swolne, & puffed vp, whervpon followeth a continuall *panting*, & *trembling* of the *heart*, and *breast*. And when these *burning flames*, and *kindled spirits*, are ascended vp from the *heart* vnto the *braine*, then is *anger* come to his perfection: from hence commeth, change of *coũte-*

[i] Peter de La Primadaye.

nance, shaking of the *lips*, and of the *whole visage*, stopping of *speech*, and terrible lookes, more meete for a *beast*, then for a *man*.

Lactantius hath the like discourse in his booke *de Ira Dei*, *c.* 5. [k] When *anger* (saith he) is fallen into the minde of man, like *a sore tempest*, it raiseth such waues, that it chãgeth the very state of the minde; the *eies* waxe fiery, the *mouth* trembleth, the *tõgue* faltereth, the *teeth* gnash, & the *whole countenance* is by course stained, sometimes with *rednesse*, sometimes with *palenes*.

[k] Ira, *cùm in animum cuiusquam incidit, velut sæva tẽpestas tantos excitat fluctus, vt statum mentis immutet, ardescant oculi, os tremat, lingua titubet, dentes concrepent, alternis vultum maculet, nunc suffusus rubor, nunc pallor albescens.*

Basil in two sermons of his, one preached before the *Lacizians*, the other [l] elsewhere, is plentifull in this point. The man that is indeede, and throughly *angry*, differeth nothing either in the maner of his look, or in the affectiõ of his mind, frõ him, *that is possessed with Devils*. His *bloud* boileth about his *heart*; the whole proportion of his *visage* is altred; you wil not take it to be the same *face*: his *eies* looke not as they were wont, but are *fiery*, and *staring*; he whets & grindes his *teeth*, like the *foaming boare*; his *countenance* is *wan*, of colour *blacke*, and *blew*, stained, and dyed as with *bloud*: his *body* swels; his *veines* waxe *big*; his *voice* is vnpleasant; his *speach* inarticulate: you will haue much a doe to vnderstand him.

[l] De Ira homil. 38.

A servant of * *Plutarches*, a lewde, and vicious fellow, for some faultes by him committed, was stripped naked *to be whipped*. Being vnder the *whip*, he vpbraided his master, and objected to him, how he had oftẽ heard him say, that *it was an vnseemely thing for a man to be angry*; and that *thereof he had written a booke*; and that yet now contrary to his owne sayings, and writings, all plunged in *rage*, and engulfed in *choler*, hee caused him so cruelly to be beaten. To whom *Plutarch* with an vnaltered, and milde setled countenance, said thus: What? Whereby dost thou iudge I am now *angry*? Doth my *countenance*, doth my *voice*, doth my *colour*, or doth my *speech* giue thee any testimony, that I am either *moved*, or *cholericke*? Me thinkes, mine *eies* are not staringly wilde, nor my *face* troubled, nor my *voice* frightfull, or distempered. Do I waxe *red*? Do I *foame* at the mouth? Doth any word *escape* me, whereof I may *repent* hereafter?

* Mich. de Montaigne Ess lib. 2. c. 31 ex A. Gellio.

ter? Doe I *ſtartle*, and *quake*? Doe I *rage*, and *ruffle* with *anger*? For, to tell thee true, theſe are the *right ſignes* of *choler*; theſe are the tokens of *anger*.

You may ſay (beloved) that they are *the effects* of *anger*. The forecited father *Baſil*, may be your warrant, who further telleth you, that *vnbridled tongues, vngarded mouthes, vnſtaied hands, contumelies, foule language, raylingwords, vniuſt blowes*, and the like enormities, are the *ſonnes*, are the *fruits*, are the *effects* of *evill anger*. And in this reſpect alſo, *every child of God ought to keepe himſelfe vnſpotted of anger*.

Now to make ſome vſe of this doctrine. Shall I ſay, that this *evill anger* is a raigning *evill* among you? Your conſciences muſt needes beare me witneſſe, it is ſo. Now may I charge ſome of you, as *Ezechiel* charged the houſe of *Iſrael*, chap. 11. 6. *Many haue you murthered in this place, and you haue filled the ſtreets with the ſlaine*. For as often as you haue beene *angry vnadviſedly* one with another, ſo often haue yee *murthered* one another. O! what an account are ye one day to make before *Chriſts* tribunall, even for this one *ſinne*; vnleſſe in this your day you waſh it away, with teares of penitencye. Tremble therefore, ſtand in awe, and *ſinne* no more ſo. Examine your owne hearts, not now only while you heare me, but alſo when you are gone from hence, even vpon your beds of reſt.

Solomon exhorts you, Eccl. 7. 11. *Be thou not of an haſtie ſpirit to be angry*. His reaſon is: *For anger reſteth in the boſome of fooles*. *St Paule* exhorts you, Rom. 12. 9. *Dearly beloued; auenge not your ſelues, but giue place vnto wrath*. His reaſon is: *For it is written, vengeance is mine, I will repay ſaith the* LORD. *St Iames* exhorts you, chap. 1. 19. *My deare brethren bee ſlow to wrath*. His reaſon is: *For the wrath of man, doth not accompliſh the righteouſneſſe of God*.

You know the *Law*; and its fulfilled in one word, this: *Thou ſhalt loue thy neighbour, as thy ſelfe*. This is taught you, Gal. 5. 14. Suffer your ſelues to bee exhorted in the words following, verſ. 15. *If yee bite and deuoure one another, take heed leaſt yee be conſumed one of another*. In the 20. verſe wee read of *hatred, debate*

bate, emulations, wrath, contentions, seditions; and are assured by the 21. verse, *that if wee doe such things, wee shall not inherit the kingdome of God.*

Wherefore (to shut vp this point with St *Paules* words, 1. Cor. 1.10. and 2. Cor. 13.11.) *I beseech you, by the name of the* LORD *Iesus Christ, that yee speake al one thing, and that there be no dissentions among you. Be of one mind, liue in peace, and the God of peace shall be with you.*

Thus farre of the third branch in the description of *Edoms* sinne, and of the doctrine grounded therevpon. The doctrine was, *Every child of God ought to keepe himselfe vnspotted of anger.* It was grounded vpon these words, *His anger spoyled him evermore.*

And his wrath watched him alway] This is the *Geneva* translation. *His furie watcheth him evermore*, so *Tremellius*. The meaning is, *Edoms wrath*, or *furie*, was so implacable, so farre from being abated, or assuaged, as that, it evermore watched *Israel*, to doe him a mischiefe. In the *Church Bible* you haue a different reading; *His indignation he kept alwaies*; and in *Matthewes* Bible, *he kept indignation alwaies by him.* The reading is agreeable with the *vulgar Latin*; and is admitted by *Oecolampadius*, by *Calvin*, by *Drusius*. By *Brentius* also; but that for *indignation*, he hath *furie*. *He kept his furie alwaies.* The meaning is: the *indignation*, or *furie*, which *Edom* had conceiued against his *brother*, was permanent, it would not bee remitted, there was no end of it. The word in the *Hebrew* rendred by *wrath*, or *indignation*, or *furie*, signifieth *iram vehementiorem, & exæstuãtem, omnemq; modum prætereuntem*, a very vehement, a boyling anger, exceeding all measure, or according vnto others, it signifieth *furorem inflammantem, & pervadentem ignis more*: a rage like *fire*, burning whatsoever it meeteth with.

We now see, what it is, for which the LORD, in this last branch, reproveth *Edom*, or the *Idumæans*. It is their *implacable, vnmeasurable, & endlesse anger*; wherein they practised nothing but wiles, how they might intrap, and subvert the *Israelites*. The lesson, which from hence we are to take for our further in-

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ſtruction, is this,

Whoſoever, once provoked vnto anger, doth for ever hold it faſt, and cheriſh it, he is not at any hand approved by God.

I will not ſpend many words in the proofe of this *propoſition*, ſith it ſtandeth good by my former diſcourſe. You haue alreaheard, *that every child of God ought to keepe himſelfe vnſpotted of anger*; and that, either in reſpect of its foule *effects*, or in reſpect of Gods *holy commandement* againſt it. Now is there any of you ſo devoid of Chriſtian vnderſtanding, as to thinke, or imagine, that God will at any hand *approue* that, againſt which he giveth his *commandement*? I aſſure my ſelfe, there is none. Well then, I thus inferre; *whoſoever is ſpotted with evill anger, he is not at any hand approued by God*: therfore, *whoſoever once provoked vnto evill anger, doth for ever hold it faſt, and cheriſh it, hee is not at any hand approved by God.*

For further corroboration of this doctrine giue eare, I beſeech you, to the bleſſed Apoſtles words, Epheſ. 4. 26. *Let not the ſunne goe downe vpon your wrath.* Some doe thus paraphraſe theſe words [m] *Chriſtus qui eſt ſol iuſtitiæ, mentem veſtram iraſcentem non deſerat, qui cum irâ nunquã habitat. Chriſt* the ſunne of righteouſneſſe, who loveth not to make his habitatiõ there, where anger hath its reſidence, let him not forſake your angry minds. *Chriſt* may not dwell where *anger* is. If therefore you are deſirous that *Chriſt* ſhould dwell in you, you muſt caſt away all *anger* from within you.

[m] Guerricus ſerm. in die Purificat. Auguſtin. enarrat. in Pſal. 25.

Let not the ſunne goe downe vpon your wrath] There is another expoſition vſually given of theſe words, to this ſenſe: Sith ſuch is our eſtate in this our warfare; ſuch our weakneſſe, infirmitie, and frailtie, that *anger* may quickly take hold of vs, and poſſeſſe vs; wee muſt carefully take heed, that wee giue it not too much reſpite, or entertainement. Our *anger* muſt not bee *ira pridiana*, a yeſterdaies *anger*. Wee muſt caſt it from vs ſpeedily, *antequam occidat lux iſta viſibilis*, before this viſible *ſunne*, the *ſunne* that makes our day, bee ſet; *ne nos deſerat lux illa inviſibilis*, that the inviſible ſunne, the ſunne of righteouſneſſe, and true light of our hearts, forſake vs not.

It is the holy Spirit, that speaketh out of the Apostles mouth. *Let not the sunne goe downe vpon your wrath.*

There is nothing more adverse, or opposite to our bounden dutie of charitie, and our owne *salvation*, then *perseverance* in *wrath*. It letteth vs from doing good to those with whom wee are *angry*: it hindreth our devotion in prayer, and maketh the wrath of God to light vpon vs. So true is my propounded doctrine,

Whosoever once provoked vnto anger, doth for ever hold it fast, and cherish it, he is not at any hand approved by God.

This doctrine thus delivered against *perseverance in anger*, may serue for a iust reproofe of such as do beare *perpetuall ill wil* to any nation. To hate a *Spaniard*, a *French man*, or any *other countryman*, because he is of such a *country*, or of such a *nation*; this is here reproueable.

Againe it may serue to restraine such, as do thinke it lawful, *perpetually to hate them, of whom they haue received an iniurie*. Such mē, would they but recount with themselues, & recal into their minds, how many, & how grievous iniuries they haue done vnto God, in transgressing his holy commandements; and how, yet notwithstanding, God is still propitious, gracious, & bountifull vnto them: surely, were they *true Christians*, sealed by God his holy Spirit to the day of redemption, they would remit of their hatred; yea they would wholy abandon it, & cast it farre from them: according to the exhortation of *S. Paule* to the *Ephesians*, chap. 4. 31. in whose words (beloved) suffer your selues to be exhorted: *Let all bitternesse, and anger, and wrath, crying, and evill speaking bee put away from you, with all maliciousnesse. Be yee courteous one to another, & tender hearted, forgiving one another, even as God for Christs sake forgaue you.*

Sweete *Bernard* in his booke of the manner of living well (*Serm.* 26. concerning *hatred*) thus sweetly speaketh vnto his sister: *Soror in Christo amantissima mihi, &c.* My most loving sister in *Christ*, heare what I speake vnto thee. *If in any thing thou hast grieved thy sister, or caused her to be sorrowfull, satisfie her: if thou hast sinned against thy sister, repent before her: if thou hast scanda-*

ſcandalized, or offended any one of Gods handmaides, aske her forginenes. Go on with ſpeed to reconcilement: ſleepe not, till thou haue made ſatisfaction; reſt not till thou returne in peace. Thus did devout *Bernard* exhort his virgin-ſiſter.

The good father (no doubt) had regard to the wordes of his, and our Saviour, *Ieſus Chriſt*, written, Matth. 5. 23, 24. *If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leaue there thine offring before the altar, and go thy way, firſt be reconciled to thy brother, and then come, & offer thy gift.* Firſt be *reconciled* to thy brother: *Be reconciled.* What is that? *Reconciliatio* (ſaith [n] one) *eſt iterata animorum diſſidentium conciliatio*, Reconciliation is a renued agreement of diſſenting mindes.

[n] Gillebert ſuper Cantica ſerm. 32.

This is it, into the commendation whereof the ſweete ſinger of *Iſrael* breaketh out, Pſal. 133. 1. *Behold how good, and comelie a thing it is, for brethren to dwell even togither?* If either profit or pleaſure can allure you; then *behold*] cõſider well, and weigh ſeriouſly *how good*] how profitable, and neceſſary; and *how comely*] how pleaſant, and excellent, *a thing it is; for brethren*] not only *naturall brethren*, but *brethren in Chriſt*, all the ſons of God, the members of his Church, and partakers of the ſelfe ſame doctrine, and life in Chriſt; *to dwell even togither*] not only in one houſe, but ſpecially to be of one affection, & conſent: to maintaine betweene themſelues brotherly loue & mutuall conſent. *Behold how good, how comely a thing it is, for brethren to dwell togither in vnity.* It is as the *ſweet perfume* and *ointment*, that holy oile, which was powred vpon the *head* of the high Prieſt, and ran downe vpon his *beard*, and ſo to the *skirts* of his garment: it is as the *dew of* Hermon, *which fell vpon the mountaines of Sion.* Both theſe reſemblances, recommending vnto vs, the pleaſure, and profit of *vnity, brotherly loue*, and *concord*, I commended vnto you in my 16. Lecture vpon the firſt chapter of this prophecie: and therefore now I ſay no more of them.

S. Paule, 1. Cor. 12. treating of ſpiritual gifts, and their diverſity; there reckoneth vp the *word of wiſedome*; the *word of knowledge; faith*; the *gift of healing*; the *doing of miracles*; *prophecying*;

kindes

kindes of tongues; the *interpretation of tongues*: and sheweth how all these are wrought by the *same spirit*, who distributeth to every man severally, as he will. Then vrging this severall distribution by way of interrogation, (*Are all Apostles? Are all Prophets? Are all teachers? Are all doers of miracles? Haue all the gifts of healing? Do all speake with tongues? Do all interpret?*) he exhorts the *Corinthians* to *covet after the best gifts*; and concludes his Chapter thus: *I will yet shew you a more excellent way.*

This *more excellent way* is the *way*, which now I shew you, beloved. This *way is loue*. O striue yee to walke in it. Let the remainder of your daies be spent therein. Know yee, that whatsoever good parts yee haue, or whatsoever good works ye doe, it availeth you nothing, if you haue not *loue*. Look but to the beginning of the 13. chapter of the *first Epistle* to the *Corinthians*. There shall you finde it verified, what I haue saide vnto you. *Though you speake with the tongue of men and Angels, and haue not* loue, *yet are you as soũding brasse, or a tinkling cimbal. Though you haue the gift of Prophecie, and know all secrets, and all knowledge, yea, if you haue all faith, so that you can remove mountaines, and haue not* loue: *yet are you nothing. Though you feed the poore with all your goods, though you giue your bodies to be burned, and haue not* loue, *yet it profiteth you nothing.*

My exhortation must be vnto you in the same blessed Apostles words, cha. 14. 1. of the same Epistle; *Follow after* loue. And I shut vp this exercise with a sweet Fathers sweete meditation; [o] *Charitas te domum* Domini *facit*, & Dominũ *domum tibi. Loue*, it makes thee a house for God, and God a house for thee: according to that, 1. Ioh. 4. 16. *God is* loue, *& he that dwelleth in* loue, *dwelleth in God, and God in him.* A happy artificer thou art, *sweet loue*, that art able to frame for thy selfe such a *house*, as *God* is. This *house* is not built of *morter*, and *bricke*, nor of *stone*, nor of *wood*, nor of *silver*, nor of *gold*, nor of *precious stones*. It exceedeth and farre surpasseth *silver*, & *gold*; in cõparison of it *precious stones* are vile, and of no reputation.

This *house* is an *everlasting house*, before *all* ages, before *all* times; it containeth *all* things, it comprehendeth

all

[o] Bernard. serm. 9. in Cœna Dom.

all things, it createth *all* things, it giveth life to *all* things. In this *house* the *blind* receiue sight, the *lame* strength to walke, the *crooked* straitnes, the *weake* health, the *dead* their resurrection: there is none wretched in it, *all* therein are blessed: for they are entred into their Masters ioy. Into which ioy, that we may in due time enter, let vs, *follow after* loue, *we know that God is* loue, and that *whosoever dwelleth in* loue, *dwelleth in God, and God in him*; Now God graunt, that *we may all dwell in him.*

THE EIGHTEENTH LECTVRE.

Amos 1. 12.

Therefore will I send a fire vpon Teman, *and it shall devoure the palaces of* Bozrah.

I Am now come to the last part of this prophecie against *Edom*: which is, the denuntiation of Gods iudgments against *Edom*, for his sinnes, expressed in this 12. *verse*.

This 12. *verse* doth not much differ frō some precedent *verses* in this chapter 4, 7, and 10. The same punishment which in the 4. verse is threatned to the *Syrians*, vnder the names of *Hazael*, and *Benhadad*; and in the 7. verse to the *Philistines*, vnder the name of *Azzah*; and in the 10. verse to the *Tyrians*, vnder the name of *Tyrus*, is here in this 12. verse denoūced to the *Edomites*, vnder the names of *Temā*, and *Bozrah*. And therefore as in the fore-named *verses* I haue done, so do I in this, recommende vnto you three circumstances.

1 The punisher: the LORD. *I will send.*
2 The punishment: by fire. *I will send a fire.*
3 The punished: the *Temanites*, and *Bozrites*, the inhabitants of both cities: *I will send a fire vpon* Teman, *and it shall devoure the palaces of* Bozrah.

The punisher, is the LORD; for, *Thus saith the* LORD; *I will send.* The doctrine naturally arising hence is this.

It is proper to the LORD *to execute vengeance vpon the wicked for their sinnes.*

This

This truth hath heretofore once, and againe, beene confirmed vnto you. The leſſe need haue I now to inſiſt vpon it. Yet may I not paſſe it over vnſaluted. *It is proper to the* LORD *to execute vengeance, &c.*]

This office of *executing vengeance vpon the wicked for their ſins*, God taketh vpon himſelfe, Deut. 32.35. Where hee ſaith, *Vengeance and recompence are mine.* This is cõfeſſed to be God his due by *S. Paule*, Rom. 12.19. *It is written, vengeance is mine, I will repay, ſaith the* LORD, and by the author of the Epiſtle to the *Hebrews*, chap. 10.30. *Vengeance belongeth vnto me, I will recompenſe, ſaith the* LORD; and by the ſweete ſinger of *Iſrael*, Pſal. 94.1. *O* LORD *God the avenger, O God the avenger.* The Prophet *Nahum*, chap. 1.2. to the terrour of the wicked, proclaimeth it: *God is iealous, and the* LORD *revengeth: the* LORD *revengeth: even the* LORD *of anger; the* LORD *will take vengeance on his adverſaries, and reſerveth wrath for his enemies.*

These places are ſo many pregnant proofes to make good my propounded doctrine: namely, that, *It is proper to the* LORD *to execute vengeance vpon the wicked for their ſinnes.* Many are the vſes of this doctrine.

The firſt. It may leſſon vs to looke heedfully vnto our feete, that we walke not in the way of *ſinners*, to partake with them in their ſinnes. *Sinnes* are not tongue-tied; they *cry* vnto the LORD for vengeance. Wee read in holy writ of foure ſorts of ſinnes, which aboue other, do *cry* vnto God, and do call for his great, and quicke vengeance.

The firſt is *Homicide, murther*, or *manſlaughter*; where of Almighty God, Gen. 4.10. thus ſpeaketh vnto *Caine*; *The voice of thy brothers blood* cryeth *vnto me from the earth.*

The ſecond is *Sodomie*, the ſinne of *Sodom*, the ſinne againſt nature, a ſinne not once to be named among Chriſtians. Wherof thus ſaith the LORD vnto *Abraham*, Gen. 18.20. *Becauſe the cry of Sodom and Gomorah is great, and becauſe their ſinne is exceeding grievous, I will go downe now, and ſee whether they haue done altogether according to the* cry, *which is come vnto me.*

The third is *oppreſſion* of the *poore, widowes, fatherleſſe*, and

strangers. Oppression of the poore *cryeth*, Psal. 12.5. *Now for the oppression of the needie, and deepe sighes of the poore, I will vp saith the* LORD, *and will set at libertie him, whom the wicked hath snared.* Oppression of the widowes, and the fatherlesse cryeth, Exod. 22.22. *Yee shall not trouble any widow, nor fatherles child: if you vexe, or trouble such, and so he call and cry vnto mee, I will surely heare his cry. Then shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widowes, and your children fatherlesse.* Oppression of strangers *cryeth*, Exod. 3.7. The LORD said vnto *Moses*, *I haue surely seene the trouble of my people which are in Egypt, & haue heard their cry, because of their taskmakers*; and verse the 9. *Now loe the* cry *of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.* Thus is *oppression*, whether it be of the *poore*, or of the *widowes*, or of *fatherlesse children*, or of *strangers*, a *crying* sinne: and this was the third.

The fourth is, the *keeping backe of the Labourers hire*. Whereof St *Iames*, chap. 5.4. thus witnesseth. *Behold the hire of the labourers, which haue reaped your fields, (which is of you kept backe by fraud) cryeth; and the* cryes *of them which haue reaped, are entred into the eares of the* LORD *of hoasts.*

You see (dearely beloued) foure *crying* sinnes; *murther, Sodomie, oppression*, and the *detaining*, or *keeping backe of the poore labourers wages*. These are *crying* sinnes, and they *cry* aloud to the eares of Almightie God, and doe cal for *vengeance*, to light vpon the doers of them.

But what of other *sinnes*? Doe not they *cry* also? Are they *dumbe*? No, saith *Gregorie*, Moral. 5. cap. 8. *Omnis namq; iniquitas, apud secreta Dei iudicia, habet voces suas.* Every iniquitie hath a *voice* to discover it selfe before God his secret iudgements. Not a *voice* only, but *feet* also, yea and the *wings* too, to make way into Heaven for *vengeance*.

a Dr. King B. of Londō vpon Ion. lect. 2

Every *sinne* is of a high elevation; it ascends aboue the top of *Carmel*, it aspireth, and presseth before the Maiestie of Gods owne throne. God complaineth of *Niniveh*, Ion. 1.2. *Their wickednesse is come vp before me.* Hee telleth *Sennacherib*,

2. Kings

2. King. 19. 28. and Esai, 27. 29. *Thy tumult is come vp into mine eares.* The Prophet *Oded*, 2. Chron. 28. 9. saith to the *Israelites* of their rage, that *it reacheth vp to heaven.*

You see as well a *sublimitie*, and *reach* of sinne, as a *loudnesse*, and *vocalitie* of it. As it hath a *voice*, so hath it *feete*, so hath it *wings*; as it *cryeth*, so it *runneth*, so it *flieth* into heaven; & all to fetch downe *vengeance* against vs, the miserable, and wretched actors of it.

Our wickednesse what it is, and in what elevation of height, whether it be modest, or impudent; private, or publicke; whether it speaketh, or cryeth, standeth or goeth; lyeth like an aspe in her hole, or flyeth like a fiery serpent into the presence of God; your selues be iudges. Recall to your remembrances the iudgements of the LORD.

The *anger* of the *cloudes* hath beene powred downe vpon our heads both with aboundance, & with violence: [b] *The flouds haue lifted vp; the flouds haue lifted vp their voice; the flouds haue lifted vp their waues; the waues of the Sea haue beene marvailous.* Her *surges* haue broken downe her *walles*, yea haue gone over her *walls*; to the losse of the precious liues of many of our brethren. The *arrowes* of a wofull *pestilence* haue beene cast abroad at large, in all the quarters of our realme, even to the emptying, and dispeopling of some part thereof. *Treasons* against our King, and country, *mightie, monstrous, & prodigious*, haue beene plotted by a number of *Lyons whelps*, lurking in their dennes, and watching their houre to vndoe vs. [b] Psal. 93. 3.

All these things, and other like visitations, haue beene accomplished amongst vs for our sinnes, and yet wee amend not. Yea we grow worse and worse. Wee fleete from sinne to sinne, as a flie shifteth from sore to sore. Wee *tempt* the LORD, wee *murmure*, we *lust*, we *commit idolatrie*, wee *serue the flesh*, we *sit downe to eate*, and *rise to play*: of *bloodshed*, of *blasphemie*, & rage against God, of *oppression*, of *extortion*, of *fraud* against poore labourers, of *anger*, of *bitternesse*, of *wrath*, of *strife*, of *malice*, publicke, infamous, and enormous sinnes, wee make no *conscience*; we commit them with greedinesse; wee drawe them on as

with cartropes, we glorie in them, as if wee had even sold our selues to *worke wickednesse* before the LORD.

LORD! whether will we? Are we frozen in our sinnes, and growne senselesse? *Quot vitia homo committit, tot facit passus ad infernum*, saith [c] one: Looke *how many sinnes* a man committeth, *so many steps* he goeth towards Hell. Yea, say I, for every sinne, we commit, we deserue to be throwne headlong into Hell fire?

[c] Pet. de palu. de Thes. N. par. æstival. enarr. 2. in Dom. 16. Tri.

What shall we doe, men and brethren? what shall wee doe? Our LORD *God* telleth vs, what is best, Ezech. 18. 30. *Returne, & cause others to turne away from al our transgressions: so shall not iniquitie be your destruction.* & verse 31. *Cast away from you all your transgressions, whereby you haue transgressed, and make you a new heart, and a new spirit; for why should you die?* & 32. *I desire not the death of him that dieth, saith the* LORD *God; returne you therefore, and liue.* Can there be a sweeter invitation?

Come therefore ioine we heart, & hand together: & [d] *turne we away from the wickednesse, that we haue committed; and doe we that, which is lawfull, and right, that we may saue our soules aliue?* Come let vs [e] *turne away from all the transgressions, that we haue committed: so shall wee surely liue, we shall not die.* And this wee will the sooner endeavour to doe, if wee imprint in our hearts my propounded doctrine,

[d] Ezech. 18. 27.

[e] vers. 28.

It is proper to the LORD *to execute vengeance vpon the wicked for their sinnes.*

Thus much of the first vse; which was, to lesson vs to looke heedfully to our feet, that we walke not in the way of sinners, to partake with them in their sinnes. I proceed.

Is it true? Is it *proper to God to execute vengeance vpon the wicked for their sinnes?* Here then in the second place we are admonished, not to intermedle in the *Lords office*. It is his *office* to *execute vēgeance*. We therefore may not interpose our selues. If a brother, a neighbour, or a stranger hath done vs any wrong, we must *forgiue* him, & must leaue *revengement* to God, to whom it appertaineth. We must leaue *revengement* to God, to whom it appertaineth, and *forgiue our enimies*. What? *Forgiue our enimies?*

mies? How can *flesh*, and *blood* endure it? Well, it should bee endured: and many reasons there are to induce vs to so Christian an office.

The first is; The *forgiuenes of our own sins*. Whereof thus saith our Saviour, Luk. 6. 37. *Forgiue, and you shall be forgiven*. [f] *Ideo libenter debemus dimittere parvum, vt Deus dimittat nobis magnum*; we ought willingly to *forgiue* vnto our neighbour a *small* matter, that God may *forgiue* vs our *great* offences. Look, what grace, and indulgence, we shew vnto our neighbours, the like will God shew vnto vs. What els is said, Luk. 6. 38? *With what measure you mete, with the same shall it be measured to you againe*. Whereof I cannot giue a plainer exposition then in our Saviours words, Mat. 6. 14, 15. *If yee do forgiue men their trespasses, your heavenly Father will also forgiue you. But if yee do not forgiue men their trespasses, no more will your Father forgiue you your trespasses.*

[f] Per. de Palu. serm æstiv. enarr. in Dō. 22. Tim.

A second reason why we should *forgiue our enimies*, is, that *when we make our prayers vnto God, we, our selues, may bee heard*. For God heareth not the praiers of such, as do abide in rācour, and will not *forgiue their enimies*. It's well said of an [g] ancient: *Qui non vult dimittere fratri suo, non speret orationis effectum*. Whosoever he be, that will not *forgiue his brother*, let him not hope for any good successe in his prayer. [h] Another saith: *Si iniuriam non dimittis, qua tibi facta est; orationem pro te non facis, sed maledictionem super te inducis*. If thou *forgiue* not the iniury, which thy neighbour hath done thee, when thou prayest, thou makest not any praier for thy selfe, but doest bring a malediction, or curse, vpon thy selfe.

[g] Augustin.

[h] Ambros.

The most absolute, and excellent platforme of *prayer*, that ever was made, and is by the maker thereof, our LORD, and *Saviour, Iesus Christ*, commended vnto vs for our dayly vse, confirmeth this point vnto vs. The fift petition therein, is; that God would be pleased to *forgiue vs our trespasses, as we forgiue them, that trespasse against vs*. Wherefore as in all sincerity we desire our selues to be looked vpon with the *eies* of *grace* and *mercy*, from heaven, without any fraud, or hollownes, or dissimulation in the LORD: so are wee taught by that clause, our selues to deale

deale with others; ſo truely, ſo honeſtly, ſo heartily, ſo ſincerely, and vnfainedly forgiving ever, as we may boldly ſay: *ſo* LORD, *do thou to me, as I to others.* Now if theſe hearts of ours bee ſo ſturdy, & ſtrong in their corruption, as that they wil not relent, and yeeld to *forgiue* ſuch, as haue *treſpaſſed againſt vs*, how can we looke that our praiers ſhould take effect?

A third reaſon, why we ſhould *forgiue our enimies*, is, *that our good workes may be acceptable vnto God.* Let a man every day do as many *good workes*, as there are ſtars in Heavē; yet as long as in *heart* he beareth *hatred* to his enimie, God will not accept anie one of thē. *Munus nō acceptatur, niſi antè diſcordia ab animo pellatur*, ſaith *Gregorie*; thy gift is no waies acceptable vnto God, vnleſſe thy *heart* be firſt freed from *diſcord.* Let no man circumvent himſelfe, ſeduce himſelfe, deceiue himſelfe. [i] Whoſoever *hateth* but one mā in the whole world, whatſoever he offereth to God in *Good workes*, all will be loſt. Witneſſe *S. Paul*, 1. Cor. 13. 3. *Though I feed the poore with all my goods, and though I giue my body, that I be burned, & haue not loue, it profiteth me nothing.* If then, wee would haue our good workes pleaſing vnto God, we muſt be reconciled to our neighbours. Our bleſſed *Saviour Ieſus Chriſt*, ſo adviſeth vs, Matth. 5. 24. *Goe thy way, firſt be reconciled to thy brother, then come, and offer thy gift.*

[i] Auguſtin. ſerm. 5. de S. Stephano.

A fourth reaſon, why we ſhould *forgiue our enimies*, is, *that our ſoules may liue*: for by *hatred*, & *rancour*, we *ſlay* our ſoules. S. Ioh. ep. 1. chap. 3. verſe 15. avoweth it; that he, *whoſoever hateth his brother, is a manſlayer. Homicida eſt, ſcilicet propriæ animæ*, ſaith [k] one, he is a murtherer of his owne ſoule. An expoſition not abſolutely to be diſallowed, for as much as it followeth in the ſame verſe; *Yee know that no manſlayer hath eternall life abiding in him.* The *life* of the ſoule is *loue*; therefore hee that *loueth not*, is *dead.* So ſaith the ſame bleſſed Apoſtle, Ep. 1. cap. 3. verſe 14. *He that loveth not his brother, abideth in death.* And greater is the dammage by the loſſe of *one ſoule*, then of a *thouſand bodies.* The *whole world* in reſpect of *one ſoule*, is not to be eſteemed. This is proved by our Saviours queſtion, Marc. 8. 36. *What ſhal it profit a mā, though he ſhold win the whole world,*

[k] Pet. de Pal. vbi ſuprà.

if

if he loose his owne soule?

A fift reason, why we should *loue our enimies*, is *the reioycing of Saints, and Angels. To loue our enimies*, is an infallible signe of our *conversion*. Now we know by Luk. 15.7. that *there shall be ioy in Heaven for one sinner, that conuerteth*: and verse the 10. *that there is ioy in the presence of the Angels of God for one sinner, that converteth.*

Thus whether we respect the *reioicing of Saints, and Angels*; *or the life of our soules*; or the *acceptance of our good works*; or *the fruit of our prayers*; or *the forgiuenesse of our sinnes*; we must *loue our enimies*: after *St Stephen* his example, Act. 7.60. LORD *lay not this sinne to their charge*: after S. *Paule* his example, 1. Cor. 4.12,13. *We are reviled, and yet we blesse: wee are persecuted, and suffer it: we are evill spoken of, and we pray*: after *Christs* example, Luk. 23.34. *Father forgiue them, for they knowe not what they doe.* Adde hereto *Christs* commandemēt, Math. 5.44. *Loue your enimies; blesse them that curse you; doe good to them that hate you; and pray for them that hurt you, and persecute you.* Leaue yee *vengeance* to the *God* of *vengeance*; so shall yee bee the vndoubted children of your heavenly Father. And thus farre of the second vse; which was to admonish vs, not to intermeddle in the *Lords office* of executing *revengement*. A third followeth.

Is it true? *Is it proper to the* LORD *to execute vengeance vpon the wicked for their sinnes?* Here then in the third place, is a treasurie, of *comfort*, & of *terrour*: of *cōfort* to the Godly, of *terrour* to the wicked. For though the LORD doe vse the wicked, to correct the Godly; yet will he in due time overthrow the wicked with a large measure of his iudgements, and free the godly. Gods holy practise in this kind, must be hereof a warrant vnto vs.

The *Israelites* were kept in thraldome, and bondage, many yeares by the *Egyptians*. The *Egyptians*, they were but *the weapons of Gods wrath*; wherewith hee afflicted his people. They were *Gods weapons*. Were they therefore to escape vnpunished? No. Witnesse those *ten great plagues* which at length God

wrought vpon them, and their fearefull ouerthrow in the redde sea, at large set downe in the booke of *Exodus*, from the 7. chapter to the 14. This was it, which God said to *Abraham*, Gen. 15. vers. 13, 14. *Knowe for a suretie, that thy seed shall be a stranger in a land that is not theirs, foure hundred yeares, and shall serue them; notwithstanding the nation whom they shall serue, will I iudge.*

Ahab, the most wicked of the *Kings* of *Israel*, who *sold* himselfe to worke wickednesse in the sight of the LORD, and his accursed wife, *Iezebel*, were *Gods instruments* to afflict *Naboth*, with the losse of his life and vineyard. *Ahab* & *Iezebel*, were *Gods instruments*: were they therefore to escape *vnpunished*? NO. Witnes both their ends. The end of *Ahab*, recorded, 1. King. 22 38. *In the place where dogges licked the blood of* Naboth, *did dogges licke the blood of* Ahab *also*. And the end of *Iezebel*; registred, 2. King. 9. 35. *Shee was eaten vp with dogges all saving her skull, her feete, and the palmes of her hands.*

It was a part of *Daniel* his afflictions, to be *cast into the denne of Lyons*; his accusers vnto *Darius* were the *instruments* of this his affliction. These his accusers were the *Lords instruments*, for this businesse. Were they therefore to escape *vnpunished*? No. Their fearefull end is set downe, Dan. 6. 24. *By the commandement of King* Darius, *they with their wiues, and children, were cast into the denne of Lyons; the Lyons had the masterie of them, and brake all their bones in pieces, yer ever they came to the ground of the denne.*

Here might I recall to your remembrances, other iudgements of God of this qualitie, written downe in the *register of God's workes*, his *holy word*. How, and what, he rendred to *Haman*, to *Sennacherib*, to *Ioachim*, to the *Ammonites*, to the *Chaldeans*, and other wicked worldlings, for their hard measure offered to the godly: though they were therein *Gods instruments*. But I must hasten; and the aforementioned instances of the *Egyptians*, of *Ahab*, and his wife *Iezebel*, and of *Daniels accusers*, are sufficient to worke *terror* to the wicked, & to the godly *comfort*: and to assure vs, when the LORD shall shew himselfe

from

from heaven, with his holy Angels in flaming fire, that then to the *wicked*, whose behaviour to the *godly*, hath beene proud, & dispiteous, hee will render *vengeance* and *punish* them with everlasting perdition. Thus farre of the first circumstance, & doctrine therevpon.

The second circumstance is the punishment. *I wil send a fire*] By *fire* in this place as vers. 4, 7, 10. learned expositors doe vnderstand, not so much a *naturall fire*, as a *figuratiue fire*. For in the name of *fire*, they vnderstand the sword, pestilence, and famine, *quodlibet genus consumptionis*, every kind of consumptiō; *quamlibet speciem excidij*, every kind of destruction; be it haile, or thunder, or sickenesse, or any other of Gods messengers. So large is the signification of *fire*, taken *figuratiuely*. The doctrine arising hence, is this.

The fire (whether *naturall*, or *figuratiue*) that is, *the fire, & all other creatures, are at the Lords commandement, to be employed by him in the punishment of the wicked.*

This doctrine hath heretofore beene commended, and confirmed vnto you.

The vse of it, is, to teach vs how to behaue our selues, at such times as God shall *visite* vs with his *rod* of correction: how to carry our selues in all our *afflictions*. We must not so much look to the *instruments*, as to the LORD that smiteth by them. If the *fire*, or *water*, or any other of Gods creatures shall at any time rage, and prevaile against vs, we must remember that it is God, that sendeth them, to worke his holy will vpon vs. Here he sent *a fire* vpon *Teman*, and vpon *Bozrah* to *devoure her palaces*. For *thus saith the* LORD: *I will send a fire vpon* Teman, *and it shall devoure the palaces of* Bozrah.

Here haue you the third circumstance; the circumstance of the punished: *Teman* and the *palaces of* Bozrah. *Teman* was the metropolitan, the chiefe city of *Idumæa*, so named from *Teman*, who was son of *Eliphaz*, the son of *Esau*, Gen. 26. 10, 11. Renowned and famous was *Teman* for her wisedome; witnes the prophecie of *Obadiah*, vers. 8, 9. and *Ierem.* 49. 7. whereby, it is credible, shee omitted no opportunity, no meanes, to make her

ſelfe ſtrong by bulwarkes, and fortreſſes, againſt whatſoever incurſion; or ſiege of enimies. Yet could ſhee not hereby be ſecured againſt the day of *Gods viſitation*; when for the complement of her ſins, God ſhould lay his heavy *rod* vpon her. What the wit of mã could invent for ſafety, no doubt, but *Teman* had it. But what can mans wit do againſt the *Almighty*. Behold here, in my text, thus ſaith the *Almighty*: *I will ſend a fire vpon* Teman. And can all the water of the huge Ocean, quench the *fire* of the *Almighty*.

This reſolution of the LORD for the overthrow of *Teman*, is excellently ſet down by the Prophet *Obadiah*, ver. 8, 9, 10. *Shall not I, in that day, ſaith the* LORD, *even deſtroy the wiſe men out of* Edom, *& vnderſtanding from the mount of* Eſau? *And thy ſtrõg mẽ, O* Temã. *ſhall be afraid, becauſe every one of the moũt of* Eſau, *ſhall be cut of by ſlaughter. For thy cruelty againſt thy brother* Iacob, *ſhame ſhall cover thee, and thou ſhalt be cut of for ever.* The Prophet *Ieremie* to this purpoſe, chap. 49. 7. bringeth in the LORD *of hoaſts* thus queſtioning with *Edom: Is wiſdom no more in* Teman? *Is counſaile periſhed from their children? Is their wiſedome vaniſhed?* As if he had ſaid; the wiſedome of *Teman* is become fooliſhneſſe; their counſaile is nothing worth. And why? But becauſe as my text ſaith; *God will ſend a fire vpon* Teman. The doctrine hence ariſing is,

No wiſdome, no counſaile, no humane invention can ſaue that city, which God will haue deſtroyed.

The reaſon hereof, is: becauſe there is no *ſtrẽgth*, but of God & from God. The vſe is: to teach vs, never to truſt in any *worldly* helpe, but ſo to vſe all good meanes of our defence, that ſtill we relie vpon the LORD, for ſtrength, and ſucceſſe thereby.

Againe this *fire* of the LORD is ſent to devoure *the palaces of Bozrah*. This *Bozrah* was alſo a metropolitane, and chiefe city, ſeated in the confines of the lands of *Edom*, & *Moab*: & therefore in holy writ it is ſometime attributed to *Edom*, ſometime to *Moab*. Here to *Edom*. Prodigious was the feare, and great the pride of *Bozrahs* heart. *Shee dwelt in the clefts of the rocke, and kept the height of the hill.* But was ſhee thereby ſafe? No.

For

For *thus saith the* LORD vnto her, *Ierem.* 49. 16. *Though thou shouldest make thy nest, as high as the Eagle, I will bring thee down from thence.* This iudgement of the LORD against *Bozrah*, is denounced with an *Ecce* of admiration, vers. 22. *Behold, hee* (the LORD) *shall come vp, and fly as the Eagle, and spread his wings over* Bozrah, *and at that day shall the heart of the strong men of* Edom *be, as the heart of a woman in trauell.* Will you haue it confirmed by an oath? Then looke backe to the 13. vers. *I sweare by my selfe saith the* LORD, *that* Bozrah *shall be waste, and for a reproach, and a desolation, and a curse; and all the cities thereof shall be a perpetuall desolation.* Thus elegantly is Gods fearefull iudgment against *Bozrah* described by the Prophet *Ieremy*; which our Prophet *Amos* thus deliuereth, *A fire shal deuour the palaces of* Bozrah.

Bozrah, great *Bozrah*, she who dwelt in *the clefts of the rock*, and *kept the height of the hill*, must she be deuoured by *fire* from the LORD? Must shee become a *reproach*, a *desolation*, a *curse*, a *vastity*? We may hence take this doctrine,

It is not the situation of a city vpon rocke, or hill, that can bee a safegard to it, if Gods vnappeasable anger break out against it, for her sinnes.

The vse of this doctrine is the same with the former; even to teach vs, now, and at all other times; to put our trust only in the Name of the LORD, who hath made heaven & earth. It's neither *wit*, nor *wisedome*, nor *strength*, nor *height* of *Teman*, or of *Bozrah*, or of all the *best defensed cities* in the world, that can saue vs in the day of visitation. Wherefore let our song bee, as *Davids* was, Psal. 18. 2. *The* LORD *is our rocke, & our fortresse; he that deliuereth vs; our God, & our strength; in him wil we trust: our shield; the horne also of our salvation, and our refuge.*

Thirdly, in that the LORD sendeth his *fire* into *the palaces of* Bozrah to *deuoure them*, we may learne this doctrine,

God depriveth vs of a great blessing, when he taketh from vs our dwelling houses.

A truth experimentally made good vnto vs by the great cōmodity, or contentment, that commeth to every one of vs, by

our dwelling houses. The vse is: to teach vs. 1. To be humbled before Almighty God, whensoever *our dwelling houses are taken from vs*. 2. Since wee peaceably enioy *our dwelling houses*, to vse them for the furtherance of Gods glory. 3. To praise God daie by day for the comfortable vse wee haue of *our dwelling houses*. Thus is my exposition of the prophecie against *Edom* ended.

THE

THE NINETEENTH LECTVRE

AMOS 1. 13, 14, 15.

Thus ſaith the LORD, *For three tranſgreſſions of the children of* Ammon, *and for foure I will not turne to it, becauſe they haue ript vp the women with childe of* Gilead, *that they might enlarge their border.*

Therefore will I kindle a fire in the wall of Rabbah, *and it ſhall deuoure the palaces thereof, with ſhouting in the day of battle, and with a tempeſt in the day of the whirlewinde.*

And their king ſhall goe into captivity, he, and his Princes together, ſaith the LORD.

THis bleſſed Prophet of Almighty God, in this his prophecie againſt the *Ammonites*, obſerveth the ſame order, as he hath done in two precedent predictions, the one againſt the *Syrians*, verſe the thirde, fourth, and fifth, the other againſt the *Philiſtines*, verſe the ſixth, ſeventh, and eighth. As in thoſe, ſo in this are three parts.

1. A preface, *Thus ſaith the* LORD.
2. A prophecie, *For three tranſgreſſions, &c.*
3. A concluſion, verſe the fifteenth, *Saith the* LORD.

The prophecie conſiſteth of foure parts.

1 Age-

1 A generall accusation of the *Ammonites*: who are here noted, as reproueable for many sinnes: *For three transgressions of the children of* Ammon, *and for foure.*

2 God his protestation against them for their sinnes; *I will not turne to it.*

3 A particular declaration of one sinne, which with others procured this prophecy. This sinne was the sinne of *cruelty* expressed in these words: *Because they haue ript vp the vvomen vvith childe of* Gilead: & amplified, by the end of so foule a fact: *That they might enlarge their borders.*

4 A denuntiation of iudgement, which was to come vpon them, deservedly, for their sinnes, ver. 14, and 15. This iudgement is set downe,

First in a generalitie, verse 14. *Therefore will I kindle a fire in the wall of* Rabbah, *and it shall deuoure the palaces thereof.*

Secondly with some circumstances: as, that it should be full of *terrour*, and *speedy*. Full of *terrour*, in these words; *With shouting in the day of battle. Speedy*, in the words following: *With a tempest in the day of the whirlewinde.*

This iudgement is further amplified, by the *extent* of it. It was to fall vpon, not only the meaner sort of the people, but vpon the nobility also, yea, and vpon the *King* himselfe. Which is plaine by the 15. verse. *Their King shall goe into captivity, he, and his princes together.*

These are the branches, and parts of this prophecy. I returne to the Preface.

Thus saith the LORD] IEHOVAH. This great, and most honourable name of God wee haue many times met with. We haue heard what the *Cabalistes*, and *Rabbines*, out of their too much curiositie haue thought of it. With them it is *nomen ἀνεκφώνητον*, a name not to bee pronounced, not to be taken within our polluted lips. They call it *Tetragrammaton*, a name in *Hebrew* of foure letters; of foure letters *κατ' ἐξοχήν*, by an excellency;

lence; because the name of God [a] in all tongues, and languages generally consisteth of foure letters. More they speake of it. You haue heard it before.

IEHOVAH,] [b] God of Gods, & Lord of Lords, a God [c] most wonderfull; very [d] great, mightie and terrible: a God that [e] cannot either be conceived in thought, or expressed by word: [f] of whom all the Angels in heaven doe stand in feare; whom al dominations, and [g] thrones doe adore; at whose presence all powers doe shake. A God in *greatnes* infinite; in [h] *goodnesse* soueraigne; in *wisdome* wonderfull; in *power* Almightie; in *counsailes* terrible; in *iudgements* righteous; in *cogitations* secret; in *works* holy; in *mercy* rich; in *promise* true; alwaie the same, eternall, euerlasting, immortall, vnchangeable. Such is the LORD, from whom our Prophet *Amos* here deriveth authoritie to his prophecie; *Thus saith the* LORD.

Hath the LORD *said, and shall he not doe accordingly? hath hee spoken it, and shall he not accomplish it?* *Balaam* confesseth vnto *Balak*, Num. 23.19. *God is not as man, that he should lye; nor as the sonne of man, that he should repent.* Indeed saith Sam. 1. Sam. 15.29. *The strength of* Israel, *will not lie, nor repent; for he is not as man that he should repent.* All his *words*, yea all the *titles of his words*, are *Yea*, & *Amen*. Verily saith our Saviour, Matth. 5.18. *Heaven and earth shall perish, before one iot, or one title of Gods word shall escape vnfulfilled.*

Thus saith the LORD.] *Amos* is here a patterne to vs, that are preachers, of the word of salvation. We must ever come vnto you, with *Thus saith the* LORD, in our mouthes; we may not speake either the imaginations of our owne braines, or the vaine perswasions of our own hearts. We must sincerely preach vnto you Gods gracious word, without all corruption, or depraving of the same. This is it whereto *S. Peter* exhorteth vs, 1. ep. chap. 4 11. *If any man speake, let him speake, as the word of God.* For if *we*, yea if *an Angell from heaven*, shall preach otherwise vnto you, then from the LORD's owne mouth, speaking in his holy word, ἀνάθεμα ἔστω: *Let him be accursed*; let him bee

[a] Alsted. Lex. Theol. cap. 2. pag. 76. *Mirè certè est, quòd omnes gentes tacito consensu præcipuum Dei nomen quatuor modò literis enuncient. Fluxisse autem id existimatur è nomine* IEHOVAH, *quod ipsum est τετρα-γράμματον. Latini dicunt* DEVS. *Græci* Θεὸς, *Germani* GOTT, *Ægyptii* Θωθ, *vel* Θοὺθ, *Persæ* Ζὰρ, *Magi* ORSI, *Hebræi* אלהים, *Arabes* אלוה, *Galli* DIEV, *Itali* IDIO, *Hispani* DIOS; *Dalmatis sive Illyricis est* BOGI, *Boiemis* BOHV, *Mahumetanis* ABGD, *Gentibus in novo mundo repertis* ZIMI, *Chaldæis & Syris* אלוהא. *Certè hoc sine singulari Dei O.M. providentiâ factum non est. Ego existimo illo significari, nomen Dei in quatuor mundi plagis detegendum esse.* [b] Deut. 10.17. [c] Eccles. 43.29 [d] Deut. 10.17. [e] Eccles 43.31. [f] Aug. Soliloq. cap. 34. [g] Revel. 5.11. [h] August. medita. c. 21.

had in execration.

This note, beloved, doth also concerne you, that are the *auditours*, & *hearers* of Gods word. For if we, the *preachers* thereof, must alwaies come vnto you, with *Thus saith the* LORD, thē are *you* to heare vs with reverence, and attention. And this, for the authoritie of him, that speaketh. *It is not you that speake*, saith our Saviour, *Iesus Christ*, to his blessed Apostles, Matt. 10. 20. *but the Spirit of your Father, which speaketh in you.* And againe, Luk. 10. 16. *He that heareth you, heareth me.* S. *Paule* cōmendeth the Thessalonians, 1. ep. chap. 2. 13. for that, *when they receaved of the Apostles of Christ, the word of the preaching of God, they receaved it, not as the word of men, but, as it was indeed, as the word of God.* Well therefore did S. *Iames* chap. 1. 21. thus to exhort the Iewes: *Receiue with meeknes the word, that is grafted in you, which is able to saue your soules.*

God spake vnto Israel in a vision by night, Genes. 46. 2. and said, *Iacob, Iacob. Iacob* answered, *I am here.* Hee was prest and ready with all reverent attentiō to heare, what his God should say vnto him, and to follow the same with all faithfull obedience. Such readinesse well becommeth every child of God, evē at this day in the Church, where God speaketh. Thus must hee thinke within himselfe. It is thine ordinance, o LORD, by thy word *preached*, to instruct me concerning thy holy will: *I am here* LORD, in all humble feare, to heare thy blessed pleasure, what this day it shall please thee to put in the mouth of the *preacher* to deliver vnto me: *I am here, speake on* LORD, *thy servant heareth.*

If a *Prince*, or some *great man* of this world, shall speake vnto you, you will attend and giue eare vnto him with your best diligence: how much more then ought yee so to doe, when the *King* of *Heaven*, and LORD of the *earth*, calleth vpon you by his *ministers*? Thus farre by occasion of the preface, *Thus saith the* LORD.

For three transgressions of the children of Ammon & for foure] Whether these children of *Ammon*, were distinguished from the *Ammonites*, as *Drusius* would proue, 2. *Chron.* 20. 1. and as

R. *Da-*

R. *David* avoweth, *filij Ammon, nusquam vocantur Ammonitæ*, the children of *Ammon*, are no where named *Ammonites*, I hold it needlesse to dispute in this place. It is out of doubt, that these *children of Ammon*, or *Ammonites*, did lineally descend from *Ben-ammi*, who was *Lots* sonne, begotten in incest vpon his yonger daughter, Gen. 19. 38. *Lot* was *Abrahams* brothers sonne, Gen. 14. 12. Whereby it is evident, that the posteritie of them both; the *children of Israel*, and the *children of Ammon*, the *Israelites*, and the *Ammonites*, were linked together by affinitie, and *alliance*. The more to blame were those *Ammonites*, without all respect of *kindred*, to exercise such *cruelties*, as they did, against the *Israelites*, for which cause Almightie God here sent his blessed Prophet, to thunder out his threates against them.

For three transgressions of the children of Ammon, & for foure] In the front of this prophecie, you haue the generall accusation of these *children of Ammon*: *For three transgressions, and for foure*] *Three* of these *transgressions*, if you will beleeue *Albertus Magnus*, are *Cruelties*, *Auarice*, and *persecution*: the fourth is, an *obstinate pertinacie*, *a constant stubbornesse*, *euer to dwell in those sinnes*. Againe *three* of these *transgressions*, *are a coueting of other mens goods*, an *vnlawful seeking for those things that are not our owne*, and a *hardnes of heart to retaine them so sought for*: the fourth is, the *vnsatiable desire of a coueteous man*.

Many are the expositions of the learned vpon these words, *three, and foure transgressions*. The most naturall, proper, & significant I take to bee, if by *three* and *foure*, a finite and certaine number, you vnderstand a number infinite & vncertaine. God as often as he will forgiueth, though wee sinne tenne thousand times. It is but a custome of the *Scripture*, thus to speake. God waiteth for vs *twise* and *thrise*, that is, *a long time*, to see, if wee will returne frō our evill waies vnto repentance: but the *fourth time*, that is at length, when he seeth vs persist in our impenitēcie, he reproveth vs, casteth vs away, & leaveth vs in our sinnes. Thus haue you the generall accusation of the *children of Ammon*, for their many sinnes, for which the LORD's protestatiō a-

gainſt them followeth.

I will not turne to it.] Theſe words are diverſly rendred by expoſitors: by the author of the vulgar Latin, and by *Gualter*: *Nõ convertam eum*; I will not turne the *Ammonite*: that is, I wil not recall the children of *Ammon* to the right way: they ſhall run on to their owne perdition. By *Calvin*: *Non ero eipropitius*, I wil not be favourable to the *Ammonites*. By *Mercer*; *Non parcam ei*: I will not ſpare the *Ammonites*. According to their deſerts ſo ſhall it be vnto them. By *Iunius*: *Non avertam iſtud*: I wil not turne away the puniſhment, wherewith I haue reſolued to puniſh them. *I am the* LORD, *I am not changed.*

The ſumme is: if the *Ammonites* had offended but once, or a ſecond time, I would haue beene favourable to them, & would haue recald them into the right way, that ſo they might be cõverted, and eſcape my puniſhments: but now whereas they doe dayly heape *tranſgreſſion* vpon *tranſgreſſion*, and make no end of *ſinning*, I haue hardned my face againſt them, and will not ſuffer them to be converted; but indurate and obſtinate, as they are, I will vtterly deſtroy them. *For three tranſgreſſions of the children of* Ammon, *and for foure, I will not turne to it*] Here are you to be remembred of a doctrine, ſundry times heretofore commended to your chriſtian conſiderations,

Many ſinnes doe plucke downe from heaven the moſt certaine wrath and vengeance of God vpon the ſinners.

God is of pure eies, and beholdeth not iniquity. Hee hath laid righteouſnes to the rule, and weighed his iuſtice in a balance. The ſentence is paſſed forth, and muſt ſtand vncontroulable, even as long as the ſunne, and moone: *Tribulation and anguiſh vpon every ſoule that doth evill.* The ſoule that ſinneth, it ſhall be puniſhed. God makes it good by an oath, Deut. 32.41. *That he will whet his glittering ſword, and his hand ſhall take hold on iudgement, to execute vengeance for ſinne.* His ſoule hateth, & abhorreth ſinne; his law curſeth & condemneth ſinne; his hand ſmiteth & ſcourgeth ſinne. Sinne was his motiue to caſt downe Angels into Hell; to thruſt *Adam* out of Paradiſe; to turne cities into Aſhes; to ruinate nations; to torment his own bowels

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in the similitude of sinnefull flesh. Because of sinne, he drowned the old worlde; and because of sinne ere long will burne this. Thus do many sinnes plucke, &c.

One vse of this doctrine is: to teach vs heedfulnesse in al our waies; that we doe not by *our many sinnes* provoke Almightie God to high displeasure.

A second vse is, to moue vs to a serious contemplation of the wonderfull patience of Almighty God, who did soe graciously forbeare these *children of Ammō*, til by *three & foure transgressions*, by *their many sinnes* they provoked him to indignation. These thinges I haue heretofore laboured to lay vnto your hearts.

Now therefore I proceede to the thirde part of this prophecie: wherein you haue the declaration of that *grievous sinne*, by which the *children of Ammon* so highly offended. This their sinne, was the sinne of *cruelty*: expressed in these words: *Because they haue ript vp the women with childe of* Gilead: and amplified by the end of so foule a fact; *That they might enlarge their border.*

They haue ript vp women with childe of Gilead, *that, &c.*] *Women with childe*: the word in the originall is הרות and is [i] rendred by some, *mountaines*; by some, *cities fortified, and high as mountaines*: as if the meaning were; either, that the *Ammonites* had made for themselues a passage into the territories of the *Gileadites*, through the *mountaines*, that lay betweene them; (a thing not impossible: for we read of *Annibal*, that [k] he with *fire*, and *vineger* made way through a great rocke vpon the *Alpes*, for his armie, and carriage,) or, that the *Ammonites* had vanquished, & subdued the *fortified cities* of the *Gileadites*, to the *enlarging of their borders*. But I retaine our English translation; *women with childe*: as very agreeable to the *Hebrew* הרות.

[i] Pagnin. In הרות. Mercer. Calvin.

[k] Livius. lib. 21.

They haue ript vp women with childe] *Immane facinus*: surelie this was an outragious *cruelty*: yet such as hath it's parallel: we read of the like in 2. King. 8. 12. *Elizeus* telling *Hazael*, king of *Syria*, of the evill that he should do the *children of Israel*, saith: *Their yong men thou shalt slay with the sword, and shalt dash their*

infants against the stones, & rent in pieces their wome with child. The like cruelty did *Menahem*, king of Israel, exercise against the inhabitāts of the city *Tiphsah*, and her borderers; evē vnto *Thirtza*, as appeareth, 2. King. 15. 16. *He ript vp all their women with childe.* *Hoseah* also, chap. 14. 1. thus prophecieth against *Samaria*. Samaria *shall be desolate: for shee hath rebelled against her God: they shall fall by the sword, their infants shall be dashed in pieces, and their women with childe shall be ript.* You see (deare lie beloved) that this outragious *cruelty* of *ripping vp women vvith childe*, mentioned in my text, was not altogither vnvsuall. The *women*, vpon whom this *cruelty* was practised, are here said to haue beene of *Gilead*.

Of this land of *Gilead* I haue heretofore largely spoken in my *seaventh Lecture* vpon this prophecie, occasioned by the 3. ver. of this chapter, where it is obiected to the *Syrians* of *Damascus*, that they *threshed* Gilead *with threshing instruments of yron*. Thē I shewed, that the land of *Gilead*, was possessed by the *Reubenites*, *Gadites*, and *halfe tribe of Manasseh*, Num. 32. 33. Whereby it is plaine, that the *Gileadites* were *Israelites*. Here thē these *women*, with whom the *Ammonites* dealt so barbarously, as to *rip them vp*, when they were *great with childe*, were of *Iacobs* posterity: they were *Israelites*, the *lot*, and *portion of Gods owne inheritance*. For so prodigious a *cruelty*, we see Almighty God is here resolved to be avenged on the *children of Ammon*. The doctrine arising hence is this,

Cruelty is a sinne very hatefull vnto God.

This doctrine I haue heretofore out of this place, confirmed vnto you: it is also plainely grounded vpon my text: and therefore I passe it over.

The vse of it is, to worke in vs the loue of *clemency*, and *mercifulnesse*. You may be many waies guilty of *cruelty*. If you *fight with*, or *beat* your neighbour, or *maime* his body, *Levit.* 24. 19, 20. If by any meanes you *procure the death* of your neighbour, Gen. 4. 8. If you *vse* your neighbour *discourteously*, or make him your *laughing stocke*, or *taunting recreation*, Levit. 19. 14. If you *vse* any of Gods creatures *hardly*, Deut. 22. 6. If you *do wrong* to stran-

ſtrangers, Exod. 22. 21. If you *moleſt* fatherleſſe children, and widowes, Exod. 22. 22. If you be *too ſeuere in puniſhing* your ſeruants, or children, Deut. 35. 3. If you *wrong* the poore, either by *lending* him your mony vpon *Vſury*, Exod. 22. 25. or by *not paying* him his *hire*, Deut. 24. 14. or *by not reſtoring* his *pledge*, Exod. 22. 26. or by *withdrawing* your *corne* from him, Prov. 11. 26. If you offend but in the leſt of theſe, you are guilty of *cruelty*, & do tranſgreſſe Gods holy commandements, *the ſixt commandement*, wherein you are forbidden to do *murther*.

Wherefore (beloved in the Lord) put you on the tender bowels of *mercy*, and *compaſſion*: let *cruelty* be farre from you. My exhortation vnto you, and concluſion of this point, ſhall bee in the words of *S. Paule*, Coloſſ. 3. 12. 13. *Now as the elect of God, holy and beloved, put on tender mercy, kindnes, humblenes of mind, meekenes, long ſuffering: forbearing one another, & forgiving one another; if any man haue a quarrell to another: as Chriſt forgaue you, euen ſo do yee.*

Theſe words of my text; *They haue ript vp women with childe of* Gilead, do yeeld vs another profitable doctrine. *They*, that is, *the children of Ammon*, profeſſed enimies to God, and godlyneſſe, haue raged againſt the *Gileadites*, *Iacobs* poſterity, the *lot*, and *portion of Gods inheritance*, even to the *ripping vp of their women with childe*. The doctrine is,

God often humbleth his chaſen children, vnder the rod of the wicked.

This truth appeareth in *Lot*, ſore preſſed vpō by the *Sodomites*; Gen. 19. 9. in the *Iſraelites*, hardly dealt with by the *Egyptians*; Exod. 1. 11. in the *ſeaventy brethren*, ſonnes of *Ierubbaal*, perſecuted by *Abimelech*, moſt of them to the death; Iudg. 9. 5. in *Ieremie*, twiſe evill intreated; firſt *beaten*, and *put in the ſtockes* by *Paſhure*, Ierem. 20. 2. and a ſecond time *beaten*, and *impriſoned* by *Zedechias* his nobles; chap. 37. 15. in the *three children*, caſt into the fiery fornace, by *Nabuchodonoſor*, Dan. 3. 21.

Many like examples might bee extracted out of Gods holie regiſter, for proofe of this point: which alſo may be made further to appeare vnto you, in thoſe bloody perſecutions after

Chriſt

Christ his death, by the *Roman* Emperours, who deuiſed ſtrange torments to keepe downe religion, and religious profeſſours, men and women. *They plucked of their skinnes quicke: they boared out their eies with wimbles: they broyled them aliue on gredirons: they ſcalded them in boiling liquors: they encloſed them in barrels, through which great nailes were driuen, and therein they tumbled them downe mountaines, till their owne blood ſo cruelly drawne out, had ſtifled and choaked them in the barrells: womens breſts, were ſeared of with burning irons, their bodies were rent, & their ioints racked.*

Sundry other, and as ſtrange kindes of torments, were endured by the faithful, in the time of the *ten firſt perſecutions* in the primitiue Church. This is it which *S. Peter* hath epiſt. 1. chap. 4. verſ. 17. *The time is come, that iudgement muſt begin at the houſe of God.* Yet let not the faithfull hereat be diſcouraged. It is for their good. *Iob*, an vpright, & a iuſt man, one that feared God, and eſchewed evill, vpō his experience of the afflictions which he endured vnder the rod of Gods correction, chap. 5. 17. ſaith: *Behold, bleſſed is the man whom God correcteth: therefore refuſe not thou the chaſtning of the Almightie. For he maketh the wound and bindeth it vp; he ſmiteth, and his hands make whole.* And thus from my doctrine, I proceed to the vſes. I will but point at thē.

Is it true (beloued?) Doth God often *humble his choſen children vnder the rod of the wicked?* It may firſt ſhew vs, how great Gods *anger* is for ſinne, that he puniſheth it ſo ſeverely even in his *deareſt children*, and thereby may worke in vs a *loathing, hatred*, and *deteſtation of ſinne*. Never more need then now, to ſmite our breaſts, & pray with the publicane, *O God, be mercifull vnto vs ſinners.*

Secondly, it may teach vs not to meaſure the *favour of God* towards our ſelues, or others, by the *adverſities*, or *croſſes* of this life. Here we ſee, that the *women of Gilead*, of the race of *Iſrael*, Gods owne *lot*, and *inheritance* were moſt barbarouſly & *cruelly ript vp by the Ammonites*. Yet are we not to doubt, but that *Gods favour* was great towards them, even in this ſevere puniſhment.

Thirdly,

Thirdly, it may make vs, poure out our ſoules in thankfulneſſe before Almightie God for our preſent eſtate, and condition. It is not with vs, as in the daies of *Gilead*, we are not *threſhed with threſhing inſtruments of yron; our women with child are not ript vp.* Our daies are the daies of *peace*; our King is a king of *peace. Peace* is in our ports; *peace* in all our borders, and *peace* within our wals. [l] *Our ſonnes doe grow vp as young plants; our daughters are as the poliſhed corners of the temple. Our garners are full, and plenteous with al maner of ſtore. Our ſheep bring forth thouſands, and ten thouſands. Our oxen are ſtrong to labour. Here is no invaſion, no leading into captivitie, no complaining in our ſtreets.* [l] Pſal. 144. 12.

Are not the people happy that are in ſuch a caſe? Yes ſaith the Pſalmiſt, Pſal. 144. 15. *Happy are the people that are in ſuch a caſe.* The caſe you ſee is ours. The *God of peace*, which maketh an [m] *end of warre in all the world, and breaketh the bow, and knappeth the ſpeares aſunder, and burneth the chariots with fire*: hee doth now protect vs from *warre*, and *ſlaughter*. *Quid rependemus?* What ſhall we render vnto the LORD, for all his benefits towards vs? We will take the *cup of ſalvation*, and *praiſe his holy name*. O our ſoules, *praiſe the* LORD; for hee onely maketh vs to dwell in ſafetie. [m] Pſal. 46. 10.

Thus farre of the *cruell fact* of the *Ammonites, in ripping vp the women with child of Gilead*. This their fact is amplified by the end, wherefore they did it; *They haue ript vp the women with child of Gilead, that they might enlarge their border.*

That they might enlarge their border? What could ſuch cruelties againſt innocent and harmeleſſe women, further them to the attaining of ſuch an end? Very much. For hereby it might come to paſſe, that there ſhould not be any *offſpring* of the *Gileadites* to *inherit*, and *poſſeſſe the land*; ſo might the *land* without any reſiſtance become the *poſſeſſion* of the *Ammonites*.

This is by a propheticall conteſtation touched, Ierem. 49. 1. Vnto the children of *Ammõ* thus ſaith the LORD; *Hath* Iſrael *no ſonnes?* or *hath he no heires? Why then hath their King poſſeſſed* Gad; *and his people dwelt in his cities?* So might this our Pro-

phet *Amos* here conteſt, and make complaint: *Hath* Gilead *no ſonnes? Hath* Gilead *no heires? Why then haue the* Ammonites *poſſeſſed* Gilead? *why haue they dwelt in the cities of Gilead?* The anſwer is plaine out of my text; *the* Ammonites *haue ript vp the women with child of* Gilead, they haue left them *no ſonnes; no heires.* And ſo they *poſſeſſed the land of* Gilead; ſo haue they *enlarged their borders.* Wee ſee now the meaning of our *Prophet*: Hee obiecteth to the *Ammonites*, not only that they did *cruelly rip vp the womẽ with child in* Gilead, but alſo, that they did it for this end, *that they might enlarge their borders.* The doctrine is,

That nation, which is not content with her owne borders, but invadeth her neighbour countries, ſinneth grievouſly.

The *Ethnickes* of old, taught but in *Natures* ſchoole, did hold it for a wicked act, deteſtable, and inexpiable, to remoue a neighbours *land-markes.* In which reſpect the old *Romans* worſhipped *Terminus* for a *God. Terminus* which ſignifieth, a bound, limite, meere, buttle, or land-marke, was in their account a *God*, God *of their bounds, limites*, or *markes* of their ſeverall fields, meadowes, and paſtures; and ſuch a *God*, as ſhould not giue place to *Iupiter* himſelfe. To this *Terminus* they held a feaſt in *Februarie*, & called it *Terminalia*, as *Auſtine* witneſſeth in his books *de Civitate Dei, Lib.* 5. 21. *& lib.* 7. *c.* 7. Now if the heatheniſh, blind, & ſuperſtitious *Romans*, trained vp in *natures ſchoole*, did ſo highly eſteeme of the preſervatiõ, & maintenãce of *bounds*, & *limits*: how are we, trained vp in the *ſchoole of Grace*, to eſteeme thereof? In the *ſchoole of Grace* a law is giuẽ, Deut. 19. 14. *Thou ſhalt not remoue thy neighbours marke.* To obey this law we are charged vpon a curſe, Deu. 27. 17. *Curſed be he, that removeth his neighbours marke.* It is Gods own ordinance that *bounds*, and *limits*, and *marks* are appointed to every mans poſſeſſions. This may be gathered out of, Deut. 32. 8. *The moſt high* [GOD,] *divided to the nations their inheritances: he ſeparated the ſonnes of mẽ: he did ſet the boũds of nations.* The meaning is: the LORD pitched the *boũds* of kingdomes, at ſuch time as it pleaſed him, that the nations ſhould be divided aſunder. Yet we ſee how the covetous ambition, & vnſatiable deſire of ſome Princes in the world, haue put al out of order, how there

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is nothing so holy, that can stay them from incroaching vpon the *bounds* of their neighbours, and next borderers.

Sẽnacherib King of *Assyria* was a stout offender in this kind. He boasted of his invasions and victories vpon his neighbour countries. But, that other princes may take example by him, he was made a peculiar example of divine iudgement. For as he transgressed the *bounds* of his neighbour princes to their overthrow, so did his owne sonnes transgresse the *bounds* of nature, to the losse of his their fathers life. As it appeareth by Esai 37. 38. *As* Sennacherib *was in the temple worshipping* Nisroch *his God*; Adramelech, *&* Sharezer, *his sons, slew him with the sword.* And by my text you see, what iudgements God threatneth to the *Ammonites*, for their vnlawful practises to *enlarge their borders*. So my doctrine is established;

The nation, that is not content with her owne borders, but invadeth her neighbour countries, sinneth grievously.

The vse of this doctrine may concerne vs here assembled. As princes ought to hold themselues contented with their owne *bounds*, so ought every private man also. God hath also separated their possessions one frõ another, to the ende that al might liue, and communicate one with another, and that there might be no confused disorder.

But (beloved in the Lord) how do we stand to this order, set by Almighty God? Do we not seeke dayly to pervert it? God would haue it kept most holy; but we care not for it. Our couetousnes carrieth vs away; we would still be greater. Wee *ioine house to house*, and *field to field*, as it is in Esai. 5. 8. *that we may be placed by our selues in the middest of the earth*. Were our Fathers so ambitious? They were cõtent with such *bounds*, as their ancestors left them; but we must haue them altered, if not enlarged. The divinely-inspired *David* tels vs, Psal. 37. 3. that if wee *dwell in the land, where God hath placed vs, we shall verily bee fed.* We should learne of *S. Paule*, Philip. 4. 11. *in what soever state we are, therewith to be content*. Knowing it to be true, which the same Apostle avoweth vnto *Timothy*, *Ep. 1. chap. 6. ver. 6.* that *Godlinesse is great gaine, if we will be content, with that we haue.* Thus much of the 13. verse.

THE TWENTIETH LECTVRE.

Amos 1. 14, 15.

Therefore will I kindle a fire in the wall of Rabbah, *and it shall devoure the palaces thereof, with shouting in the day of battle, and with a tempest in the day of the whirlewinde.*

And their king shall goe into captivity, he, and his Princes together, saith the Lord.

HEre wee haue the denuntiation of the iudgements of God against the childrē of *Ammon* for their sinnes. This iudgement is in the 14. verse set downe, 1. In a *generality*. 2. with *some circumstances*.

First, in a *generality*; *Therefore will I kindle a fire in the wall of* Rabbah, *and it shall devoure the palaces thereof.*

Secondly with some circumstances, as that it should be, *full of terrour*, and *speedy*, & *of large extent*.

Full of terrour: *with shouting in the day of battle.*

Speedy: *with a tempest in the day of the whirlewinde.*

Of large extent. For it was to fall vpon, not only the meaner sort of the people, but vpon the nobility also, yea and vpon the *king* himselfe, which is plaine by the 15. verse. *Their king shal goe into captivity, he, and his princes together.*

First let vs weigh this iudgement of God, as it is set downe in a generality, *I will kindle a fire in the wall of* Rabbah, *& it shall devoure the palaces thereof.* This iudgement for substance is no other, then that which you haue heretofore heard out of this chap-

chapter to haue beene denounced from Almighty God against the *Syrians*, *Philistines*, *Tyrians*, and *Edomites*. Against the *Syrians*, vers. 4. *I will send a fire into the house of* Hazael, *and it shall devoure the palaces of* Ben-hadad. Against the *Philistines*, ver. 7. *I will send a fire vpon the wals of* Azzah, *and it shall devoure the palaces thereof*. Against the *Tyrians*, ver. 10. *I will send a fire vpō the wals of* Tyrus, *and it shall devoure the palaces thereof*. Against the *Edomites*, vers. 12. *I will send a fire vpon* Teman, *and it shall devoure the palaces of* Bozrah.

Betweene those denunciations, & this, you see no great difference. In those, *Thus saith the* LORD, *I will send a fire*: in this, Thus: *I will kindle a fire. I will send a fire*, & *I will kindle a fire*: the substance in both is the same. And therefore as in those I haue done, so do I in this; I commend to your Christian, and religious considerations certaine circumstances.

1 Of the punisher; the LORD, *I will kindle.*
2 Of the punishment; by *fire*, *A fire.*
3 Of the punished: *The wals of* Rabbah, *and the palaces thereof.*

These *circumstances* are in this iudgement of God, as it is set downe in a generality: The first *circumstance* concerneth the punisher: the LORD; for thus saith the LORD; *I will kindle a fire*. The note yeeldeth this doctrine,

It is proper to the LORD *to execute vengeance vpon the wicked for their sinnes.*

This truth hath beene often confirmed vnto you. Diuers are the vses of it.

1 It may lesson vs to looke heedfully vnto our feete, that we walke not in the way of *sinners*, to partake with thē in their *sinnes*. Sinnes are not tongue-tied; they cry alowd vnto the LORD for vengeance.

2 It may admonish vs not to intermedle in the LORDS *office*. It's his office to *execute vengeance*. We therefore may not interpose our selues.

3 It may serue for a comfort to the Godly, against whom the wicked, haue behaued themselues prowdly, and dispiteous-

ly. God in due time for such their behaviour, will render vengeance vnto them, & punish them with everlasting perdition.

The second circumstance cõcerneth the punishment; which is by *fire*: *I will kindle a fire*] By *fire* here we are to vnderstand, not so much, a true, and naturall *fire*, as a figuratiue, and metaphoricall *fire*. The *sword*, *pestilence*, and *famine*; *quodlibet genus consumptionis*, every kind of consumption, *qualibet species excidij*, every kinde of destruction; *haile*, *water*, *thunder*, *sicknes*, or any other of the executioners of God his wrath for the sinnes of men, may be signified by this name *Fire*. The doctrine,

The fire (whether naturall, or figuratiue) that is, *the fire, & all other creatures, are at the Lords commandement, to be employed by him in the punishment of the wicked.*

Of this doctrine heretofore. The vse of it is, to teach vs, how to behaue our selues at such times, as God shall visit vs with his rod of correction: how to cary our selues in all our afflictions. We must not so much looke to the *meanes*, as to the LORD, that worketh by them. If the *fire*, or *water*, or any other of Gods creatures shall at any time rage, and prevaile against vs, we must know: that *God* by them worketh his holy will vpõ vs. Here we see, he resolueth *to kindle a fire vpon the wall of* Rabbah, for thus saith the LORD; *I will kindle a fire in the wall of* Rabbah *and it shal devoure the palaces thereof.*

There was a city of this name (*Rabbah*) in the country of *Moab*, called *Rabbath-Moab*. So saith *Drusius*. But the *Rabbah* in my text, was a city in the country of the *Ammonites*; called, 2. Sam. 12. 26. *Rabbah of the children of* Ammon: where it is named *the city of the kingdome*. For it was their metropolitical, & chiefe city. In the verse following it's called *the city of waters*, because it was situate neere vnto the river *Ieboc*.

The destruction here threatned to this city, is likewise denounced by two other Prophets; *Ieremy*, and *Ezechiel*. In *Ieremie*, chap. 49. 2. *Thus saith the* LORD: *I will cause a noise of war to be heard in* Rabbah *of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire. Cry yee daughters of* Rabbah; *gird you with sackecloath: mourne, and runne to & fro*

by

by the hedges: for their king ſhall goe into captivity, and his prieſts & his princes likewiſe. And *Ezechiel*, chap. 25.5. *I will make* Rabbah *a dwelling place for Camels: and the Ammonites a ſheepecoate.*

By which two places of *Ieremy*, & *Ezechiel*, the meaning of my Prophet is opened. Here in the perſon of God he ſaith: *I wil kindle a fire in the wall of* Rabbah, *and it ſhall devoure the palaces thereof.* It is, as if he had ſaid. The[a] voice of mirth, and the voice of gladnes ſhall ceaſe to be heard in *Rabbah*; the noiſe of warre ſhall bee heard there; and I will make it a dwelling place for Camels, a ſheepecoate, an heape of deſolation. [a] Ierem. 7.34.

Muſt *Rabbah*, the chiefe city of the kingdome, be meaſured with the line of deſolation? It yeelds vs this doctrine,

It is not the greatnes of a city that can be a ſafegard vnto it, if God his vnappeaſeable wrath breake out againſt it, for its ſinnes.

For confirmation of this doctrine, I need not ſend you to the *old world*, to behold the *ruines* of cities there. There may you ſee the *city* which *Caine* built, (Gen. 4.17.) and whatſoever other *cities* were erected betweene that time, and the floud; you may ſee them all ſwept away with the floud. After the floud you may ſee *Sodom*, and *Gomorah*, with other *cities* of that plaine; overthrowne with brimſtone, & fire frō the LORD out of Heaven, Gen. 19.24. I need not preſent you with other like deſolations of *cities*, *townes*, or *villages*, wrought by Almighty God in the daies of old.

This one chapter, & firſt chapter of this prophecy of *Amos*, yeelds vnto vs plentifull proofe for this point. Here haue we ſeene deſolation vpon deſolation, not the ſhaking only, but the overthrow of foure ſtates; namely of the *Syrians*, of the *Philiſtines*, of the *Tyrians*, and of the *Edomites*. In the ſtate of the *Syrians*, we haue ſeene the ruines of *the houſe of* Hazael, *and of the palaces of* Ben-hadad, and of *Damaſcus*, and of *Bikeath-Aven*, and of *Beth-eden*, and of *Aram*, verſ. 4. 5. In the ſtate of the *Philiſtines* we haue viewed the rubbiſh of *Azzah*, and *the palaces thereof*, of *Aſhdod* alſo, of *Aſhkelon*, and of *Ekron*, verſ. 7.8. In the ſtate of the *Tyrians*, we haue beheld the waſt done

vpon

vpon the proud city *Tyrus*, & her *palaces* vers. 10. In the state of the *Edomites*, we haue considered the destruction of *Teman*, and *Bozrah*, vers. 12. All which do evidently and strongly proclaime vnto vs the truth of my propounded doctrine: namely, that,

It is not the greatnesse of a city, that can be a safegard vnto it, if God his vnappeasable wrath breake out against it, for it's sinnes.

One vse of this doctrine, is, to lesson vs, that wee put not any confidence in any *worldly helpe*; but that so wee vse all good meanes of our defense, that still wee rely vpon the LORD, for strength, and successe thereby.

A second vse, is, to put vs in mind of the *feareful punishments which God layeth vpon men for sinne*. He devoureth their *cities*, throweth downe their *strong holds*, and spares them not. Hath God dealt thus with *strong cities*, and shal *poore villages* escape? If the secure worldling shall here obiect, that our daies, are the daies of *peace*, that our King, is a King of *peace*, that *peace* is in all our ports, in all our quarters, in all our dwelling places; and that therefore there is no need to feare the *subversion* either of our *cities*, or of our *villages*: to such I must answer in the Prophet Esaies wordes, chap. 48. 22. *There is* [b] *no peace to the wicked, saith the* LORD. No *peace* to the *wicked*. For though God, the [c] *God of peace*, which [d] maketh an end of *warre* in all the world, and *breaketh the bow*, and *knappeth the speare asunder*, and *burneth the chariots with fire*, doth now protect vs frō *forraine invasion*, and *hostilitie*, yet being [e] *Deus exercituum*, a God of hosts, he hath *armies* of another kinde at command, to worke the suddaine *subversion*, and overthrow of all our dwellings.

[b] Esai 57. 21.

[c] Rom. 15. 33.

[d] Psal. 46. 9.

[e] Amos 3. 13.

Hereof hath God made good proofe in these our daies. To say nothing of his *arrow of pestilence*, which is *grandis terror mortalium*, the great terrour of men, as being *Deathes* chiefe pursuivant and sumner, who in Iob 18. 14. is called *Rex Terrorum*, the King of feares; to say nothing of this *arrow*, how it hath for these [f] seaven yeares roved vp, and downe, to markes farre,

[f] This Sermō was preached A. D. 1610. Ian. 13.

farre, and neere, from citie to village, and from village to citie, to the killing of many thousands of our brethren and sisters, & yet is not put vp into the quiver: to say nothing now of this arrow, because it strikes mens persons, and spares their houses: will you be pleased to looke back vpon those swellings of *waters*, which of late, g within these foure yeares, brake out into the bosome of the firme land in diverse parts of this Realme? Then must you acknowledge with me, that God hath an army of *waters*, whereby at his pleasure he can overthrow our dwelling houses.

g A. Ch. 1607.

Beloved, I could here make report vnto you from beyond the seas out of *Germanie*, of strange and marvailous *inundations*, *deluges*, and *overflowings of waters*; how about h this time fifteene yeares in the plaines neere vnto *Colen*, *Mentz*, and *Franckford*, by a suddaine flood, *non modò horrea, & stabula, nullo firmo nixa fundamento, sed firmissima etiam ædificia*, not only barnes and stables, which had no firme foundation, but the surest and strongest edifices, and buildings, were violently carried away.

h A. C. 1595. Ianson. Gallobelg. Tom. 3. lib. 12. p. 172.

I could tell you of much more harme of that yeares floud; how in i *Berenburg*, a towne vpon the river *Sala* in the principalitie of *Anhalt*, k *Centũ sexaginta ædes funditùs eversæ fuerunt*; One hundred and threescore houses were vtterly overthrowne.

i Ianson ibid. pag. 180.
k ibid. p. 183.

But what need wee goe so farre for examples of this kind, whereof Almightie God hath sent home vnto vs such plenties: Reflect we our eies vpon our owne harmes; vpon the harmes done to many of our neighbours in the late fore-mentioned *flond*, to the overthrowing & breaking downe l of *whole townes* and *villages*, yea of m 26. *parishes* in one n *Shire*, and wee cannot but grant it for a truth, that God hath his *armies of waters*, whereby at his pleasure he can *overthrow* our *dwelling houses*.

l See the Report of floods in England An Ch. 1607.
m See, Woefull newes of floods. C. 1. a.
n Monmouth shire.

But what is this to some of vs, who are seated vpon an hill, farre enough from any dangers by *invndations*, or *overflowings of waters*? Beloved in the LORD, of such minde were they of the old world, who did *eate*, & *drinke*, & *married wives*, and *gaue in marriage*, vnto the day that *Noah* went into the

Arke. But what became of them? Our *Saviour Christ* will tell you, Luk. 17.27. *The flood came, and destroyed them.*

But God hath made a covenant with man, and will remember it; That *there shall bee no more waters of a flood, to destroy all flesh*, Gen. 9.15. It is true: *there shall be no more waters of a flood to destroy all flesh*; that is, there shall bee no more an vniversall flood, to cover the face of the whole earth: there shall bee no more *generale diluviũ invndans, & obruens vniversam terram.* But here is no exemption for *particular cities*, no not for *particular provinces*, or *countries.*

Almightie God, who once did *breake vp the fountaines of the great deepe*, and did *open the windowes of Heaven*, Gen. 7.11. he is the same God still; Almightie still; his arme is stretched out still. He can at his pleasure command the *cloudes*, and they shall *poure* forth abundance of waters, to the washing away of our *dwelling houses.*

But say: he wil not come against vs with his armie of *waters*: yet being *Deus exercituum*, a God of *hoastes*, he hath armies of another kind at command, to worke the suddaine *subversion*, and *overthrow* of all *our dwellings.*

I yet present you not, with *lightning*, with *thunder*, with *windes*, with *earthquakes*, wherewith the LORD *of Hoasts, the mightie one of Israel*, hath laid wast, and made desolate many the habitations of sinfull men: my text presents you with *fire*; and let it suffice for this time.

Say, I beseech you, is it not a fearefull thing, that insteed of the fatnesse of the cloudes, of the greater and smaller raine, of the sweet dewes of heaven, of cõfortable shewers which God hath engendred in the aire, and divided by pipes to fall vpon the earth in their seasons; our grounds should be withered, our fruits consumed, our temples, and our buildings resolved into cinders? yea and sometimes our skinnes, & bones too, molten from our backes? Yet (beloued) this sometimes comes to passe, when *fire*, one of the executioners of Gods vengeance; is sent vpon vs for our sinnes.

What became of *Sodom* and *Gomorah*, & other cities of that plaine

plaine? Were they not turned into aſhes by *fire* from the LORD? The ſtorie is knowne, Gen. 19. 24.

But what need old ſtories to confirme ſo plaine a matter, whereof we haue daily, and lamentable experience? Doe not the grievous cõplaints of many of our neighbours vndone by *fire*, ſeeking from our charitable devotions ſome ſmal reliefe, make good proofe hereof? Dearely beloved, learne we by their example to caſt away from vs all our *tranſgreſſions*, whereby we haue *tranſgreſſed*, and to *turne* vnto the LORD our *God*, leſt delighting and treading in the *wickedneſſe* of their waies, we be made partakers alſo of their *puniſhments*. It is neither care, nor policie, that can ſtay Gods revengeful hand, when he bringeth *fire* in it.

To this purpoſe memorable is the example of a country man of ours, who in *K. Edwards* daies was a profeſſour of *the true religion*; that *religion*, which by Gods goodneſſe we doe this day profeſſe. This man in the [o] Acts & Monuments of our Church is named [p] *Richard Denton*, and is there noted to haue beene an inſtructour of one [q] *William Wolſey* in the ſame his holy *religion*. Not long after in *Queene Maries* daies, when *fire*, and *fagot* were the portion of true profeſſours, *Wolſey* was apprehended, and impriſoned. In time of his durance hee ſent commendations to *Denton* his inſtructour, withall demaunding by his meſſenger, why he tarried ſo long after him, ſeeing hee had beene his firſt inſtructour in the *Scriptures*. *Dentons* anſwere was, *I cannot burne*.

[o] Foxe, Martyrolos. pag. 1893.
[p] *A Smith dwelling at* WELL *in Cambridge ſhire.*
[q] *Of Wiſbich in the ile of Elie. Sometime Conſtable of* WELL *and dwelling there.*

Cannot burne? You ſee his policie: hee halted betweene God and man; he diſſembled the profeſſion of his Chriſtian faith, becauſe forſooth *he could not burne*. Well. *Queene Maries daies* were ſoone at an end; and God cauſed the *light* of the *Goſpell* to ſhine againe vnder the peaceable gouernement of *Queene Elizabeth*. Thẽ did our diſſembler thinke himſelfe ſafe enough from any flame of *fire*. But behold the *hand* of God. His houſe was on *fire*; and *he* with *two others* ventring to ſaue ſome of his goods, *periſhed in the flame*. Thus you ſee policie prevailes not, when Gods revengefull hand brings *fire* with it.

And thinke you that *care* will helpe? What? *Care* against the LORD? Farre be it from vs (beloved) so to thinke. Let vs rather make our humble cõfession, with *king Nabuchodonosor*, Dan. 4.31,32. that *the Most High liveth for ever: that his power is an everlasting power; and his kingdome from generation to generatiõ: that all the inhabitants of the earth are reputed as nothing to him: that according to his will he worketh in the armie of heaven, and in the inhabitants of the earth: & none can stay his hand, nor say vnto him; what doest thou?* None can stay his hand.

This is it which before I noted: namely, that, *It's neither care nor policie, that can stay Gods revengefull hand, when hee bringeth fire in it*: as here it's threatned vnto *Rabbah*: *I will kindle a fire in the wall of* Rabbah. Thus farre by occasiõ of my first doctrine, which was,

It is not the greatnes of a city, that can be a safegard vnto it, if Gods vnappeaseable wrath breake out against it, for its sins.

And it was grounded vpon these words: *I will kindle a fire in the wall of* Rabbah.

It's further added of this *fire*, that it *shall devoure the palaces of* Rabbah. Which branch repeated in each of the precedent prophecies (as vers. 4,7,10,12.) hath formerly yeelded vs this doctrine.

God depriveth vs of a great blessing, when he taketh from vs our dwelling houses.

This truth is experimẽtally made good vnto vs, by the great commodity, or cõtentment, that cõmeth to every one of vs by our *dwelling houses*. The vse whereof is, to teach vs. 1. To be *hũbled* before Almighty God, whensoever it shall please him by *water*, by *fire*, by *winde*, by *lightning*, by *thũder*, by *earthquakes*, or otherwise, to overthrow our *dwelling houses*. 2. Since wee peaceably enioy our *dwelling houses*, to vse them for the furtherance of Gods glory. 3. To render all hearty thankes vnto Almighty God, for the comfortable vse we haue of our *dwelling houses*. Thus farre of the *commination*, or *denuntiation of iudgement*, as it is set downe in generall.

The speciall circumstances, whereby it is further notified, or il-

illuſtrated, do cõcerne, partly *the puniſhment*, & partly *the puniſhed*. Cõcerning *the puniſhment*: it is *full of terrour*, & *ſpeedy*. Firſt, *full of terrour*, in theſe words; *With ſhouting in the daie of battell.*

With ſhouting] *in claſſico*, ſaith *Brentius*: *cum clangore*, ſaith *Druſius*; that is, with the ſound, or noiſe of trumpets. The Septuagint do read μετ' ἀραυγῆς, the vulgar Latin, *in ululatu*: Mercer *cum vociferatione*; Gualter, *cum clamore*; Calvin, *cum clamore, vel Iubilo*: that is: with *a cry*, with *a great cry*, with *a vociferatiõ*, with *a ſhout*, ſuch as ſouldiers do make, when on a ſuddaine they ſurpriſe a citie.

In the day of battell] *in die belli*. The like phraſe we haue, Pſa. 78.9. where it is ſaid of the children of *Ephraim*, that being armed & ſhooting with the bow, they turned backe, *in die belli*, in the day of battell. *David* confeſſeth, Pſ. 140.7. *O* LORD *God the ſtrength of my ſalvation, thou haſt coverd my head*, in die belli, *in the day of battell*. *Salomõ* ſaith, Pro. 21.31. *The horſe is prepared in diẽ belli*, againſt the day of battell. So here the LORD threatneth againſt *Rabbah*, a ſhouting *in die belli*, in the day of battell.

This *day* of *battell*, is that *day* of *warre*, and *time* of *trouble*, mentioned by *Iob*, *chap.* 38.23. We ſee now the purpoſe of our Prophet in vſing theſe wordes, *With ſhouting in the day of battell.* It is to proclaime *warre* againſt *Rabbah* the chiefe city of the *Ammonites*, and conſequently againſt their whole kingdome. This proclamation is more plainely delivered, Ierem. 49. 2. *Behold the daies come, ſaith the* LORD, *that I will cauſe a noiſe of warre to be heard in* Rabbah *of the* Ammonites: *and it ſhall be a deſolate heape, & her daughters ſhall be burnt with fire*. Frõ this proclamation of *warre* made by our prophet *Amos* as in the Lords owne words, ſaying; *I wil kindle a fire in the wall of* Rabbah, *and it ſhall devoure the palaces thereof, with ſhouting in the day of battell*, we may take this leſſon,

God ſendeth warre vpon a land for the ſinnes of a people.

For proofe of this truth let vs looke into the word of truth. In the 26. of Levitic. ver. 25. thus ſaith the LORD vnto *Iſrael*: *If ye walke ſtubbornly againſt me; & will not obey me, then I will ſend a ſword vpon you, that ſhall avenge the quarrell of my couenant:*

And Ierem. 5.15. vnto the house of *Israel*, thus saith the LORD; *Lo, I will bring a nation vpon you from farre.* You heare the LORD speaking in his owne person, *I will send, I wil bring*, as here, *I wil kindle.* Will you any other witnes?

Then heare what *Moses* telleth the *Israelites*, Deut. 28.49. *The* LORD *shall bring a nation vpon you from farre, from the end of the world, flying as an Eagle: a nation, whose tongue thou shalt not vnderstand, a nation of a fierce countenance, which will not regarde the person of the old, nor haue compassion on the yonge: the same shall eate the fruit of thy cattle, and the fruit of thy land, vntil thou be destroied: and he shal leaue thee neither wheat, nor wine, nor oile, nor the increase of thy kine, nor the flockes of thy sheepe, vntill hee haue brought thee to nought.* By this speech of *Moses*, we plainely see that *warre*, and all the *evils* of *warre*, are from the LORD: that *warre* is [r] one of the accomplishments of Gods iudgemẽts, and that it is sent by God vpon a land for the sinnes of the people, as my doctrine goeth. Let vs now make some vse of it.

[r] Cominæus Hist. lib. 1. cap. 3.

Is it true, beloved? Doth God send *warre* vpon a land, *for the sinnes of a people*? How then can we looke, that the happy *peace*, which we now enioy, should be continued among vs, sith by our dayly sinning wee provoke Almighty God vnto displeasure?

Let the consideration hereof lead vs to *repentance*. *Repentance*, the gift of God, the ioy of Angels, the salue of sinnes, the haven of sinners, let vs possesse it in our hearts. The Angels of heaven need it not, because they sinne not: the Devils in Hell care not for it; for their iudgement is sealed. It only appertaineth to the sonnes of men; & therefore let vs, the sonnes of mẽ, possesse it in our hearts: that is, let vs truely, & vnfeinedly, forsake our old sinnes, and turne vnto the LORD our *God*, so shall this blessed *peace*, & all other good things be continued among vs.

But if we will persist in our evill waies, not regarding what the LORD shall speake vnto vs, either in *his holy word*, or by *his faithfull Ministers*, we may expect the *portion* of these *Ammonites*, that God should *kindle a fire in our Rabbahs*, our best fenced

ced cities, which *shall devoure the palaces thereof, with shouting in the day of battaile.* Thus much of the *terrour* of this iudgemẽt. Now followeth the *speed* in the next circumstance.

With a tempest in the day of the whirlewinde.] Suiting hereto is the reading of *Mercer, cum tempestate in die turbinis*: and that of *Tremellius: cum procella in die turbinis*, with a storme, or tempest, in the day of the whirlewinde. *Calvin* hath, *in turbine in die tempestatis*: in a whirlewinde in a day of tempest: *Brentius, in turbine, & in die tempestatis*; in a whirlewinde, and in a day of tempest: *Gualter, cum turbine in die tempestatis*, with a whirlewinde in a day of tempest. And this reading *Drusius* rather approveth, then the former.

Take which you wil; the meaning is one, & the same. Namely that the *warre*, here denounced to the *Ammonites* in the former clause, should come vpon them, *tanquam turbo in die tempestatis*, like vnto a whirlewinde in a tempestuous, and stormie day. *Turbine nihil celerius*: a whirlewinde comes *suddainely*, and *with speed*; so was this *warre* to come vpon the children of *Ammon*. Thus haue we the meaning of our Prophet: let vs nowe take a view of such doctrines, as may from hence bee taken for our further instruction.

First, whereas the punishment, here threatned to the *Ammonites*, is to come vpon them *with a whirlewinde in a day of tempest*, in a tempestuous, and stormy day, we may learne, that,

Stormes, Tempests, Whirlewindes, and the like, are the Lords creatures, ready at his commande to be employed by him in the avenging of his quarrell against sinners.

Αἴτιον κύριον, the primary, & principal *efficient cause* of *stormes tempests, whirlewindes*, and the like, is *God*. *God* as he is the sole maker *totius universitatis rerum*, of this world, and all that is in it; so is he also a most free, and omnipotent ruler of the same. He alone is able to *raise tempests*, and at his pleasure *to allay them againe*. Who *raised* the *storme*, that endangered the ship wherein *Ionah* was? was it not the LORD? Yes. For so it's written, Ion. 1. 4. *The* LORD *sent out a great winde into the sea, and there was a mighty tempest in the sea, so that the shippe was like to be broken.*

Neither was this *tempest* calmed, till rebellious *Ionah* was cast out of the ship into the sea, as it appeareth, ver. 15.

Well therefore is it said of the *Psalmist*, Psal. 148. 8. of *fire*, & *haile*, and *snow*, and *vapours*, & *stormie windes*, that they *execute Gods word*; they are all ready at his commandement, to execute, what he wil haue them to do. *Windes* and *tempests*, they depend not vpon *chance*, or *blind fortune*; but on *the soueraigne power* of the Almighty Creatour. So true is my doctrine,

Stormes, Tempests, Whirlewinds, & the like, are the Lords creatures, ready at his command, to be employed by him in the auenging of his quarrell against sinners.

One vse of it, is for our instruction. Whosoeuer hee bee, that walketh by land, or passeth by sea, if *windes*, *stormes*, or *tempests* doe hinder his purpose, or disquiet him in his enterprise, hee must assigne it to the prouidence of Almightie God.

A second vse serveth for reproofe of such, as are of opinion, that *witches*, *sorcerers*, *coniurers*, and the *Devill* can [f] *pro libidine suâ*, at their pleasures, *raise vp tempests*. It is nothing so.

[f] Grynæus in Ion. cap. 2. 4 lect. 13.

Nothing so? Why then doth S. *Paul*, Ephes. 2. 2. call the *Devil*, the *prince, that ruleth in the aire*? I answer, S. *Paul* calleth the Devill, the *Prince that ruleth in the aire*, not because he cā at his pleasure *raise tēpests*, but because he thē doth it, whē God giues him license. I easily grant, that *witches*, *sorcerers*, & *coniurers* by the helpe of the *Devill* can *raise stormes* & *tempests* in the aire, though [t] not vniversally, yet in such a particular place, & prescribed bounds, as God will permit them so to trouble.

[t] K. Iames, Demonolog. lib. 2. cap. 5. pag. 46.

[u] The *Devill* and his *fautors* worke their exploits onely by *limitation*, and *by leaue*; for they depend vpon the LORD; and as if they were tied in a chaine, they cannot exceed one haires breadth of that which is granted vnto them. Witnesse the *story* of *Iob*. The *Devil* could not *raise a wind, to overthrow the house, wherein* Iob's *children were*, but by *leaue* from the LORD, as it appeareth, Iob. 1. 12.

[u] Archb. Abbot in Ion. lect. 3. pag. 51.

And this may be our comfort, that *Sathan*, the *Devill*, that [x] *roaring Lyon*, who walketh about, seeking whom he may deuoure, hath [y] a *hooke* put into his nostrils, & a *bridle* in his lips, and

[x] 1 Pet. 5. 8.
[y] Esai 37. 29.

and is bound [a] with *everlasting chaines*, so that he cannot *hurt* [a] Iud. 6.
vs, no not so much as by *raising of a tempest*, vnlesse Almightie God for our sinnes doe let him loose. Wherefore let vs commend our selues wholy to the protection of the Almightie, & he will * hide vs vnder the shadow of his hand. For it's he only, * Esai 49.2.
that maketh vs to dwell in safetie. Thus much of my first doctrine.

Againe, whereas the punishment here threatned to the *Ammonites*, was to come vpon them as a *whirle-wind* in a *tempestuous*, or *stormie day*, that is, *speedily*, we may from hence take this lesson.

The destruction of the wicked commeth suddainely vpon them.

This truth is avowed by *Dauid*, Psal. 37. 2. Where to perswade the *godly* not to fret, or bee grieved at the prosperitie of the *wicked*, he brings this reason: *They shall soone be cut downe like grasse, and shall wither as the greene herbe*: which in other words, vers. 20. of the same Psalme, he thus delivereth: *They shal perish, and shall bee consumed, as the fat of lambes; even with the smoake shall they consume away. They shall be consumed as the fat of lambes*;] there is vtter destruction for them; *they shall bee consumed as smoake*] there is the suddennesse of their destruction.

The state of the wicked is very tickliſh, and vncertaine. For as it is, Psal. 73. 18. God hath *set them in slipperie places, and casteth them downe into desolation*. Their end is there described to be wonderfull, suddaine, and fearefull; *Quomodo vastabuntur? Subitò deficient, consumentur terroribus*. How shall they bee destroyed? They shall quickly perish, they shal be consumed with terrours.

Solomon speakes to this purpose, as plainly as may be, Prov. 6. 15. *The destruction of the wicked shall come speedily: he shall be destroyed suddenly without recoverie. He shall be destroyed suddenly without recoverie*] that is, to speake in my prophets phrase, Hee shall be destroyed, as if he were caried away with a *whirlewind* in a *tempestuous*, and *stormy day*: or in *Solomons* phrase, Prov. 1. 27. *Their destruction shall come like a whirlewind.*

The holy Scriptures are very plentiful in this point. But this, which hath beene ſpoken, may ſerue for the eſtabliſhment of my propounded doctrine, that,

The deſtruction of the wicked commeth ſuddenly vpon them.

One vſe of this doctrine is, to admoniſh vs, that wee giue all diligence, to walke in the LORDS *way*, the *ſanctified* & *holy way*, the *way of perfection*, that we be not reputed among the *wicked*, and ſo partake with *them* in the *ſuddenneſſe* of their *downefalls*.

A ſecond vſe is to miniſter a word of comfort. Doe the *wicked* proſper, and increaſe in riches? Is pride a chaine vnto them? Is crueltie their garment? Doe their eies ſtand out for fatneſſe? Haue they more then heart can wiſh? Art thou meane while in trouble? Art thou in want? Doe they oppreſſe thee? Doe they wrong thee? Yet bee of good cõfort. Say not, *I haue cleanſed my heart in vaine; in vaine haue I waſhed my hands in innocencie*: but commit *thy way* vnto the LORD; truſt in *him*; wait patiently vpon *him*: yet a little while, and the wicked ſhall not appeare: thou ſhalt looke after his place, & ſhalt not finde him. For *ſudden deſtruction* ſhall befall him, he ſhall be caried away as with a *whirlewind* in a *tempeſtuous* and *ſtormie day*. Thus much of the 14. verſe.

THE

THE XXI. LECTVRE

AMOS 1. 15.

And their king shall goe into captivity, he, and his Princes together, saith the LORD.

IN my last lecture, I began the exposition of the fourth part: the *comminution, or denunciation of iudgement*: & then I noted, that this *iudgement* was set downe, first in a generalitie: *Therefore will I kindle a fire*, &c. vers. 14. and secondly with some circumstances, as that it should be *full of terrour*, and *speedy*, and *of large extent*.

Full of terrour: *With shouting in the day of battell.*

Speedy: *With a tempest in the day of the whirlewind.*

Of large extent. For it was to reach vnto, not only, the meaner sort of people, but to the nobles also, yea vnto the King himselfe, verse 15. *Their king shall goe into captivitie, hee, and his Princes together.* Of this *iudgement*, as it is delivered in a generalitie, as also of the *terrour*, and *speedinesse of it*, I discoursed in my last exercise. The extent was left vntouched; whereof at this time.

Their King shall goe into captivitie; he, and his Princes together. King and Princes, both, must into captivitie. What shall become of the *Priests*? They shall be caried away too. The Septuagint in their translation doe expresly affirme it, βασιλεῖς; the *Kings of* Ammon *shall goe into captivitie*, & ὁι ἱερεῖς their priests, and ὁι ἄρχοντες their princes. *Their King shall goe into captivitie,*

their priests, and princes likewise. And this the Prophet *Ieremie* precisely avoucheth, chapter. 49. 3. where thundring out the threats of Gods iudgements against the children of *Ammon*, he saith: *Their King shall goe into captivitie, and his priests, and his princes likewise.*

The *vulgar Latin*, and *S. Hierome*, for *their King*, doe reade *Melchom*. Melchom *shall goe into captivitie*. And what is *Melchom*? It is the same with *Milchom*, with *Molech*, with *Moloch*. Diverse wordes, of one signification; though differing in sound, and termination.

Be it *Melchom*, or *Milchom*, or *Molech*, or *Moloch*; all is one. It's but an *Idole*. So it's called by the author of the *vulgar Latin*, Levit. 18. 21. *De semine tuo non dabis, vt consecretur Idolo* Moloch. Thou shalt not giue thy childrē, to consecrat them, to offer them to the Idole *Moloch*. It is the *abomination of the Ammonites*. So it's called, 1. King. 11. 5. where it is said of old *Solomon*, perverted by his wiues, that hee followed *Milchom*, the *abomination of the Ammonites*; & vers. the 7. that he built an high place vnto *Molech*, the *abomination of the children of Ammon*. It is the *God of the children of Ammon*. So it's called, vers. 33. where it is giuen for a reason, why the LORD would rent from *Solomon* the kingdome of Israel, *because he forsooke the* LORD *and worshipped* Milchom, *the God of the Ammonites*.

You see what *Melchom* is. It is the *God* of the *Ammonites*; not the *true God*; for he is the *God of all the world*; but the *God of the Ammonites*; an *abomination*, an *Idole*.

Yet did they worship it. But how? *Moses* tels you, Deut. 12. 31. *They burnt their sonnes and daughters with fire, and offered them to their Gods.* This abomination of the *Painyme* nations, hatefull to the *living God*, spread it selfe, even to the corrupting of the Lords people. For to the *children of Israel*, & to the *children of Iudah*, it is obiected, Ier. 32. 35. That *they built the high places of* Baal, *which are in the valley of* Ben-hinnom, *to cause their sonnes, and their daughters to passe through the fire of* Molech. And the expostulation of God with the house of *Israel*, Ezech. 20. 30. laies this home vnto them: *Are yee not polluted after*

ter the manner of your fathers? Commit yee not whoredome after their abominations? For when you offer your gifts, and make your sonnes to passe through the fire, you pollute your selues with your Idols.

It is registred among the praises of good *king Iosiah*, 2. King. 23. 10. that *he defiled* (or put downe, and destroied) *Topheth, which was in the valley of the children of* Hinnom, *that no man should make his sonne, or his daughter, passe through the fire of* Molech.

By this which hath beene spoken, you see what *Melchom* is & how it was worshipped. An *Idole-God* worshipped with the effusion of the bloud of innocents; mens sonnes and daughters were consecrated vnto it through fire.

So haue you two readings of my text: one, *Their king shall go into captivity, he, and his Princes together*: the other, *Melchom shall go into captivity, &c.* Let vs now see, what profitable doctrines may be taken from either, for our further instruction, & the reformation of our liues.

The first reading is according to the Hebrew, *Their king shal go into captivity, he, and his Princes together*: according to the Septuagint, *Their king shall go into captivity, their Priests, and Princes likewise.* The doctrine arising hence is,

When God punisheth a nation with captivity for their sinnes, he spareth neither Priest, nor Prince, nor King.

That *captivity* is an effect, or punishment of sin, I haue heretofore made plaine vnto you, in my 11. Lecture vpon this first chapter of *Amos*. *Salomon* saith it, 1. King. 8. 46. *When a people sinneth against the* LORD, *and the* LORD *is angry with them, the* LORD *delivereth them vp to be caried away prisoners into the land of their enemies.* It is affirmed, 1. Chron. 9. 1. That the *Israelites were caried away to* Babylon *for their transgressions*. And Deut. 28. 41. among *the curses* threatned to such, as will not obey the voice of the LORD their God, *Captivity* is reckoned: *Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall goe into captivity.* Looke backe but to the fifth verie of this chapter: there shall you finde it denounced against the people

of *Aram*, that *they shall go into captivity*. And why? But *for* their *three & foure transgressions*, for their many sinnes, and specially for *threshing* Gilead *with threshing instruments of yron*: as you haue heard out of the third verse. Thus you see againe that *captivity* is an effect, or punishment of sinne.

This punishment resteth not vpō the meaner sort of the people; it reacheth to the highest: to the *Priests*, to the *Princes*, to the *King* himselfe. Of *Priests*, and *Princes*, caryed away into *captivity*, you will make no doubt, when you see the same proved of *Kings*. Yet may you know, by 2. King. 17. 27. that the king of *Assyria*, when he had vanquished *Hoseah*, king of *Israel*, did cary into captivity *the priests of Israel*.

You vnderstand of *Priests* caried into captivity: see now the like of *Kings*, and *Princes*. See the 2. King. 24. 14. It is a verie eminent place. There it is affirmed of *Nabuchodonosor* King of *Babel*, that *he caried away all Ierusalem, and all the princes, and all the strong men of warre, even ten thousand, into captivity*; & in the verse following, that *he caried away king* Iehoiachim (*king of* Iudah) *into* Babel, *and the kings mother, and the kings wiues, & the eunuchers, and the mighty of the land caried he away into captivity, from* Ierusalem *to* Babel. *And all the men of war, even seuen thousand, and carpenters, and lockesmithes a thousand, al that were strong, and apt for war, did the king of* Babel *bring to* Babel *captiues*.

I could tel you of the like misery befallen other kings of *Iudah*; of king *Manasseh*, 2. Chro. 33. 11. how he *was taken by the hoast of the king* Asshur, *was put in fetters, was bound in chaines, and was caried to* Babel. And of *king Zedekiah*, 2. King. 25. 5. how hee was *taken in the deserts of* Iericho *by the army of the* Chaldees, *had his eies put out, was bound in chaines, and caried vnto* Babel.

But what need I amplifie this point? By the places alreadie brought you see my doctrine established: namely,

When God punisheth a nation with captivity for their sinnes, hee spareth neither Priest, nor Prince, nor King.

Is it true, beloved? Doth God punish a nation with captivi-

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ty for their sinnes? Let vs make this Christian vse of it, euen to poure out our soules in thankfulnesse before Almighty God, for his wonderfull patience towards vs. The sinnes of such nations, as haue beene punished with *captivity*, were they more heinous in Gods eies, then ours are? Dearely beloued, farre be it from vs to iustifie our selues. Let the example of the *proude Pharisee* be a warning to vs. He for all his smoothe praier registred, Luk. 18.11. [*O God I thanke thee, that I am not as other mẽ; extortioners, vniust, adulterers, or euen as this Publicane: I fast twise in the weeke, I giue tithe of all, that euer I possesse:*] for all this his smooth praier, he found no fauour with God. No marvaile. For his heart was swolne with pride: with pride towards God, towards his neighbour, and in himselfe.

Gratias ago, O God I thank thee] there was his pride towards God: *Non sum sicut cæteri*, I am not as other men] there was his pride towards his neighbour: *Ieiuno bis in sabbato*, I fast twise in the weeke] there was his pride in himselfe. *O God I thanke thee*] He is not reprehended for giuing thankes to God, but for his proud, and presumptuous boasting of himselfe.

The great Patriarch *Abraham* praieth leaue to speake vnto the LORD, and giues a reason of his request, Gen. 18.27. *I am but dust, and ashes*: so lowly was *Abraham* conceited of himselfe, when he was to speake to God. But this Pharisee puffed vp, & swolne with pride, boasteth as though he were not made of the same mould with other men: *O God, I thanke thee, I am not as other men, &c.* But leaue we the *Pharisee* in his pride: he is not to be a patterne of imitation for vs.

The *Publicane* is he, whom we must follow. *Gerit typum omnium pœnitentium*: all, that will truely repent, must take him for an ensample. He *stood a farre of*, would not *lift vp* so much as *his eies to Heaven, smote his breast*, and said, *O God be mercifull to me a sinner*. *He stood a farre of*] [a] not daring to approach to God, that God might approach to him. *He would not lift vp his eies to Heaven*] for he knew heaven to be the seate of that *Maiesty*, which by sinning he had provoked vnto displeasure. *He smote his breast*] as the arke of all iniquity; as it were punishing him-

[a] B. King in Ion. lect. 38. pag. 514.

himselfe with stripes, that the Lord might forbeare to punish him. And after all this, with a fearefull heart, and trembling tongue; he called vpon his Saviour, and said, *O God be mercifull to me a sinner.*

[b] Pet. de Palude Dom. 2. post Trin. enar. p. 364.

[b] *Oratio brevis & valde fructuosa.* It is a short praier, but full of fruit. *O God be mercifull to me a sinner*; be mercifull, I say not, to *me*, thy *creature*, thy *servant*, or thy *childe*, but be mercifull to *me a sinner*. My whole composition is *sinne*: whatsoever I am, in body or soule, so farre as my manhood, and humanity goeth, a *Sinner*: and not only by mine *office* and *calling*, because I am a *Publicane*, but even by *nature* and *kinde* it selfe, a *Sinner*. *O God, be mercifull to me a sinner.*

This *Publicane* is set for a patterne vnto vs. We must with him confesse our sinnes vnto the LORD. Let no man boast himselfe of his owne innocencie, integrity, or vprightnes. *Quando mare sine procellis, tunc nos sine peccatis*, saith [c] *Chrysostome*: when the sea is without stormes, then are we without sinnes. But the sea is never free from stormes, nor we from sinnes.

[c] Apud Pet. de Palude Dom. 11. Trinit. p. 356

In vaine then is it, O sinnefull man, that thou *exaltest* thy selfe, as if thou were iust. Remember what *Christ* saith at his closing vp of this parable of the *Publicane* and *Pharisee*, *Omnis, qui se exaltat, humiliabitur*; every one, that exalts himselfe, shall be brought low. *Adam* exalted himselfe, and death was his recompence, Gen. 3. 19. *Pharaoh* exalted himselfe, and he was drowned in the red sea, Exod. 14. 28. *Korah, Dathan* and *Abiram* exalted themselues, & the earth opened her mouth, & swallowed them vp, Num. 16. 32. *Saule* exalted himselfe, and an evill spirit was sent to vexe him, 1. *Sam.* 16. 15. *Absolon* exalted himselfe, & he was hanged in an oake, 2. Sam. 18. 9. *Nabuchodonosor* exalted himselfe, & he was driven to seeke his dwelling with the beasts of the field, Dan. 4. 29. *Antiochus* exalted himselfe, and he died a miserable death, consumed of wormes, 2. Mach. 9. 9. *Herode Agrippa* exalted himselfe, and the *Angell* of the LORD smote him; so was he also eaten of wormes, & gaue vp the ghost, Act. 12. 23. It is out of all controversie; *Omnis, qui se exaltat, humiliabitur*: every one, that *exalteth* himselfe, shall be *brought low.*

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Let the consideration hereof (beloved) worke in vs a vigilancie to keepe the proud Devill vnder, that we swell not vp through a vaine persuasion of fleshly righteousnes, that we lift not vp our Peacocks feathers, nor extoll our eie lids, through a conceite of our owne deserts, but in all humility pray wee ever with the Publicane; *O God be mercifull vnto vs sinners*; and ascribe we vnto him all laud, and praise, for suffring vs (notwithstanding our manifold *sinnes*) every man to dwell [d] vnder his vine, and vnder his figgetree, to liue in our owne land in peace, free from all feare of being led into *captivity*. Thus much of my first vse.

[d] 1. King 4.25

A second followeth. My doctrine was,

When God punisheth a nation with captivity for their sinnes, hee spareth neither Priest, nor Prince, nor King.

Will you haue a reason hereof? Heare then what *Elihu* saith, Iob 34.19. *God accepteth not the persons of Princes, he regardeth not the rich, more then the poore? He accepteth no mans person* saith *S. Paule*, Gal. 2.6. *No mans person?* Then neither the *person* of the *Priest*, nor of the *Prince*, nor of the *King*. If these *sinne* like others of the people, these shal be *punished*, as wel as others; and if others be *caried into captivity*, these must *into captivity* also.

The vse of this doctrine is to admonish the great, & mightie ones of this world, that they presume not to sinne against the LORD, as if they were priviledged by their greatnes, & might. No priviledge can serue their turnes, when they must [e] *drinke of the wrath of the Almighty*. Then shall they be *as* [f] *stubble before the winde, and as the chaffe, that the storme carieth away.*

[e] Iob 21.20.
[f] Iob 21.18.

Consider this all yee, who take your selues to bee mightie among your neighbours; yee, whom God hath blessed with this worlds good aboue your neighbours. Thinke not, your wealth or authority can protect you, when Gods sore displeasure shall breake out against you for your sinnes: but rather let it ever be written in your hearts, what is written, Wisd. 6.6. *The mighty shall be mightily tormented.* And remember what is added in that place: *He that is Lord over all, will spare no person, neither shal he feare any greatnes: for he hath made the small, and the great, and*

vareth for al alike. But for the mighty abideth the sorer trial. And hence ariseth a third vse.

It is to minister a word of comfort to the inferiour, and poorer sort of people. If the mighty shall [g] *sell the righteous* among you *for silver, & the poore for shoes*; if they [h] *gape over your heads in the dust of the earth*; if they [i] grinde your faces; if by *violence*, & *oppression* they [k] compasse you about; yet be yee of good cõfort: God, the iudge of al, accepteth no persons. He in his good time will avenge your causes, bee your oppressours never so mightie; for *when he punisheth a land for the sinnes of a people, he spareth neither Priest, nor Prince, nor King*.

[g] Amos 2.6
[h] Amos 2.7.
[i] Esai 3 15.
[k] Habak. 1.4.

There is a fourth vse of this doctrine. It is to warne vs not to set our hearts vpon the outwarde things of this worlde, for as much as God will not respect vs for them. Neither *Priest*, nor *Prince*, nor *King*, can stand before the displeasure of Almightie God. And shall a mighty man, shall a rich man stand? No. [l] *As the smoake vanisheth, so shall he be driven away*; and *as the waxe melteth before the fire; so shall he perish at the presence of God.*

[l] Pſal. 68. 2.

Wherefore (dearely beloved in the LORD) let vs only, and ernestly seeke after such things, as may make vs accepted with God; as *righteousnesse, peace*, and *ioy in the Holy Ghost*. For whosoever in these things serveth *Christ*, hee is *acceptable to God*, saith S. Paule, Rom. 14. 18. Thus farre by occasion of my first doctrine: which was,

When God punisheth a nation with captivitie for their sinnes, he spareth neither priest, nor prince, nor king.

And it was grounded vpon the first reading of the words of my text; after the Hebrew thus, *Their King shall goe into captivitie, he, & his princes together*: after the Septuagint thus, *Their Kings shall goe into captivitie, their priests, and Princes likewise.*

I commended vnto you another reading out of the Vulgar Latin: Melchom *shall goe into captivitie, he, and his princes together*: & I told you in the beginning of this exercise what *Melchom was*. I said it was the same with *Milchom*, or *Molech*, or *Moloch*; an *abomination* of the *Ammonites*, their *Idol*, their *God*, to whom they yeelded *divine worship*, & consecrated their children

children through fire. All this I made plaine vnto you out of the ſacred Scriptures. The doctrine,

Neither Melchom *of the Ammonites, nor any other Idol of any other people, can ſaue themſelues in the day of captivity, much leſſe can they ſaue the people, that doe truſt in them, & worſhip them.*

First, *they cannot ſaue themſelues.*

Secondly, *nor them, that put their truſt in them.*

They cannot ſaue themſelues. For what is become of *Succothbenoth* the God of *Babel*? of *Nergal*, the God of *Cuth*; of *Aſhima*, the God of *Hamath*? of *Nibhaz* and *Tartack*, the God of the *Avims*? of *Adrammelech*, and *Anammelech*, the God of *Sepharvaim*? Their names indeed remaine vpon record, 2. King. 17. 30, 31. but themſelues are vaniſhed, they are come to nought. *Hezekiah*, King of *Iudah*, hee who brake in pieces the braſen ſerpent, which *Moſes* made, becauſe his people offered incenſe to it, he put downe thoſe Idol Gods; hee *tooke away their high places*, he *brake their images*, he *cut downe their groues*, 2. King. 18. 4.

What is become of *Aſhtoreth* the Idol of the *Zidonians*? of *Chemoſh* the Idol of the *Moabites*? of *Milchom* the abomination of the children of *Ammon*? Their names indeed remaine vpon record, 2. King. 23. 13. but themſelues are vaniſhed, they are come to nought. *Ioſiah*, King of *Iudah*, that good King, hee put downe thoſe *Idol Gods*, he *brake their images in pieces*, hee *cut downe their groues*, and *filled their places with the bones of men*, 2. King. 23. 14.

I could here repeat vnto you many other *Idols* & *Idol Gods*, whoſe names are particularly recorded in the regiſter of Gods holy word, which alſo are vaniſhed, and come to nought. But the time wil not ſuffer me. Let it ſuffice, what is ſpoken in a generalitie of the Kings of *Aſſyria*, 2. Kings, 19. 18. that they did *ſet on fire the Gods of the nations.*

Gods? And yet *ſet on fire*? True. But they were but *Idol Gods*; and therefore could not helpe themſelues. Not helpe themſelues? Why not? The reaſon is given in the ſame place: *for they*

were no Gods, (an Idol God is no God) *they were no Gods, but the worke of mans hands, even wood and stone*: therefore *the kings of Assyria destroyed them.* The very same reason is delivered in the very same wordes, by the Prophet Esai, chap. 37. 19. *They were no Gods, but the worke of mens hands, even wood and stone, therefore the Kings of Assyria destroyed them.*

The holy Prophets are very zealous in Gods cause against those Idols. Esai, chapter 41. 29. saith, *they are all vanitie, their worke is of nothing, they are wind, they are confusion.* Ierem. chap. 10. 15. saith, *They are vanitie, they are the worke of errours: in the time of their visitation they shall perish.* I should wearie my selfe, & your attention, would I produce, whatsoever the Prophets of the LORD haue spoken, to the vilifying, and debasing of *Idols*. This which I haue already deliuered out of *Esai*, & *Ieremie* and from out *the second booke of Kings*, doth make good the former part of my propounded doctrine, namely, that *neither* Melchom *of the Ammonites, nor any other Idol of any other people, can saue themselues in the day of captivitie.*

Can they not saue themselues in the day of captivitie? much lesse *can they saue the people that doe trust in them, and worship them*; which was the second part of my doctrine.

And it is pregnantly confirmed out of the 46. chapter of the prophecie of *Esai*, vers. 7. where the Prophet out of his zeale for the LORD of hoasts against *Idols* and *Images*, assureth all people, that *though they cry vnto Idols, and Images, yet can they not answer them, nor deliver them out of their tribulations.* Ieremie likewise, chap. 11. 12. lets the cities of *Iudah*, and the inhabitants of *Ierusalem* to vnderstand, that *though they cry vnto their Idols and Images, yet they shall not bee able to helpe them, in time of their trouble.*

Adde hereto what *S. Austine* saith in his *soliloquies*, or heavenly meditations, chap. 5. *An Idol* (or an Image) *it's* [m] *nothing; it hath* [n] *eares, and heareth not; a nose, and smelleth not; eies, and seeth not; a mouth, & speaketh not; hands, and feeleth not; feete, & walketh not; and all the proportion of members, and yet liveth not:* and what helpe can be expected from such an *Idol*? such a *Nothing*?

m 1. Cor. 8. 4.
n Psal. 135. 16, 17. & Psal. 115. 5, 6, 7.

thing? My doctrine ſtands firme,

Neither Melchom *of the* Ammonites, *nor any other Idol of any other people, can ſaue themſelues in the day of captivitie, much leſſe can they ſaue the people, that doe truſt in them, and worſhip them.*

Now let vs ſee, what vſe wee may make hereof for our further inſtruction, and benefit.

Firſt this doctrine ſerueth to reproue all *Papiſts*, for their *blind ſuperſtition* in worſhipping their *Idols* and *Images*. For what do they make of their *Images*, but meere *Idols*, while they fall downe before them, and doe them reverence with *capping*, with *kneeling*, with *knocking*, with *creeping*, with *croſſing*, with *kiſſing*, with *lighting of candles*, and with other like beggarly traſh, and trumperie, as is yet this day in vſe in the *Church of Rome* with great obſervation?

The time was, when this *Church of England* ſubiected it ſelfe to that of *Rome*, and was drunken with the wine of her fornication. Then were the people of this land defiled with *Idols*. NO Pariſh Church, but was polluted with *Images*. Then was Gods providence, and due honour, neglected. For the cure of diſeaſes, not *God*, but *Saints*, were invocated, and ſought vnto. For the plague [o] *S. Sebaſtian*, for the pox [p] *S. Roch*, for the falling euil *S. Cornelius*, for ſore eies *S. Raphael*, for the toothache *S. Apolonia*, for other croſſes, and afflictions S. *Hippolytus*, *S. Chriſtopher*, *S. Catherine*. Every artificer, and profeſſion had a ſpeciall *Saint*, as a peculiar *God*. Scholers had *S. Nicholas*, yea and *S. Gregorie*: painters *S. Luke*, ſhipmen, *S. Marie*, Souldiers wanted not their *Mars*, nor lovers their *Venus*, euē among vs Chriſtians. Yea our beaſts, and cattle had their *Gods* too. *S. Loy* was the horſeleech, and *S. Antome* the ſwineheard. If ſometimes we remembred *God*, yet as if we doubted of his abilitie, & will to helpe, wee vſed to ioine to him another helper. The young ſcholer was wont to begin his learning with; *God, and S. Nicholas be my ſpeed.* For ſuch as neezed the prayer was: *God helpe, and S. Iohn.* And for the ſtumbling horſe, *God, and S. Loy ſaue thee.*

[o] Rainold. Idol. 1 6 7.

[p] Homilies Tom. 2 Serm. 3. againſt perill of Idolatrie F. 8. b.

May not now a Godly man iustly for zealous indignation cry out: O heaven, O earth, O seas; what madnesse & wickednesse against God were our forefathers fallen into? They tooke delight in the service of *stocks*, and *stones*, the workes of their owne hands: they worshipped, and serued the *creature* aboue the *Creator*, which is blessed for ever.

But what profit had they of such their worship? Found they any helpe in the day of visitatiō? No. Those Images themselues could not helpe themselues; & how then could they help their worshippers? Themselues were broken downe, and removed from out our *churches*; & their worshippers are removed with them. In their steede the light of the glorious gospell of God now shineth in our *churches*; now is *superstition* exiled, & the *true service of God* is come in place: and *Christ* for his mercies sake touch vs, and giue vs feeling, and make vs thankful for this so great a blessing. Thus haue you the first vse. A second followeth.

It serveth for a reproofe to vs also. For though wee haue cast of the yoke of Romish *superstition*, and haue kept our selues vnspotted of the *adoration*, and *worship of Images*, yet are wee not free frō *Idolatry*; but are many waies stained therewith. Whatsoever this world hath, visible or invisible, outward or inward, if it displace *God* of his right, by carying our heart, and hope after it, it is our *Idol*.

Thus is *gold*, *siluer*, or *our money* an *Idol*; if we *make it*, *our hope*, or *say to the wedge*, *thou art my cōfidence*, Iob. 31.24. In this sense *S. Paule*, Colos. 3.5. calleth *covetousnes*, *Idolatry*, and Eph. 5.5. he calleth *the covetous person an Idolater*.

Thus is our *substance* an *Idol*: if as *Iob* speaketh, chap. 31.25. *We reioice, because it is great, or because our hand hath gotten much.* Like those, Habak. 1.16. *Who did sacrifice to their nets, & burne incense to their snes*: where all they are taxed for *Idolaters*, who because their portion is encreased, and their meale plenteous by such *instruments*, and *helps*, as they vse in their trades of life, do forget the right *author* of their wealth, & arrogate all to themselues, and their serviceable meanes.

Thus

Thus is our *wit*, and *vnderſtanding* an *Idol*, when we aſcribe vnto thē, our getting of riches, of gold, & ſilver into our treaſures, like the prince of *Tyrus*, Ezech. 28. 2. who with this conceite exalted in heart, brake out into that moſt blaſphemous challenge: *I am a God, and I ſit in the ſeate of God in the middeſt of the ſea.* Such is the *Idol* of the *Polititians* (ſhall I call them? or Atheiſts) of this age: who take themſelues to be wiſer then *Daniel*, as the prince of *Tyrus* did: and are perſwaded that *Moſes*, and the *Prophets*, are not ſo able to inſtruct them, as they themſelues.

Thus is our *ſtrength* an *Idol*, if we boaſt of it, as *Sennacherib* did, Eſai. 37. 24. who bragged what great matters he had done *by the multitude of his chariots*; but touching the true LORD *of hoaſts*, as if he were leſſe then nothing, he vaũteth to *Hezekiah*, king of *Iudah*, verſ. 10. *Let not thy God deceiue thee.*

Thus is our *belly* our *God*, when walking after the luſts of our fleſh, we *ſerue not the* LORD *Ieſus Chriſt*, but *our owne bellies*: as *S. Paule* ſpeaketh, Rom. 16. 18. Of ſuch ſpeaketh the ſame Apoſtle, Philip. 3. 19. *Many do walke, as enemies to the croſſe of* Chriſt, *whoſe end is dãnation, whoſe God is their belly, whoſe glory is their ſhame, who minde earthly things.* Whoſe God is their *belly*.

Thus (beloved) you ſee what *Idols* are yet remaining among vs, & how we are defiled with them. What remaineth, but that we ſuffer our ſelues to be exhorted in the words of *Barnabas*, & *Paule*, to the men of *Lyſtra*, Act. 14. 15. that we would turne ἀπὸ τούτων τῶν ματαίων, from thoſe *vaine Idols*, to ſerue the *liuing God.*

Thus farre of my ſecond doctrine, which was,

Neither Melchom *of the* Ammonites, *nor any other Idol of any other people can ſaue themſelues in the day of captivity, much leſſe can they ſaue the people, that do truſt in them, and worſhip them.*

Which doctrine I grounded vpon the ſecond reading of my text: *Melchom ſhall go into captivity, he, and his princes together.*

Nowe followeth the third generall part of this prophecie againſt the children of *Ammon*, כה אמר יהוה *Saith the* LORD.

This

This is the conclusion of this prophecie; & it redoubleth it's authority, and credit. Authority and credit sufficient it hath frō it's very front, and preface, vers. 13. *Thus saith the* LORD. It is here redoubled: *Saith the* LORD.

Hath the LORD said it, and shall he not do it? Hath he spokē it, and shall he not accomplish it? The LORD, IEHOVAH, the strength of *Israel* is not as man, that he should lie, nor as the sonne of man, that he should repent. All his *words*, yea all the *titles of all his words*, are *Yea* and *Amen*. Heaven and earth shall passe, before one iote, or one title of Gods word shall scape vnfulfilled. IEHOVAH, the LORD saith, whatsoever our Prophet *Amos* hath here denounced against the *Ammonites*. It is the LORD that saith it: *Amos* is but the LORDS Minister; the words are the LORDS. Whence we may take this doctrine,

The author of holy Scripture, is neither man, nor Angel, nor any other creature, how excellent soever, but only the living and immortall God.

This truth may likewise be groūded vpon the preface to the ensuing prophecy: And therfore (sith my houre is almost spent, and your attention welnigh tired,) I put of the handling of this doctrine, till God giue me opportunity to speake againe vnto you. Meane time, let this which hath been delivered vnto you, *non meis viribus, sed Christi misericordiâ*, not by any strength of mine, but by the mercy of our LORD Iesus Christ, serue for the exposition of this first chapter.

1. Tim. 1. 17.

Vnto the king eternall, immortall, invisible, the onely wise God, three persons, Father, Sonne, and Holy Ghost, *be honour, and glory, for ever, and ever. Amen.*

FINIS.

A

SERMON

PREACHED AT WOTTON VNDER EDGE in the Dioceſſe of *Glouceſter before the Clergy there aſſembled at the Epiſcopall Viſitation of* THOMAS RAVIS, *late Biſhop of Glouceſter.* 1605.

BY

SEBASTIAN BENEFIELD.

Bernard. ſup. Cant. Serm. 20.

Zelum tuum inflammet caritas, informet ſcientia, firmet conſtantia.

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